Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

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Christmas Offerings.

Sweet Babe of Palestine! Thy birth
Was sweetly caroled o'er the earth
By angel voices All the world
Has caught up the refrain, unfurled
The banner of ev'ry clime and nation
To celebrate the day that brought salvation
In all its fullness to the souls of men.
Welcome, glad Christmas day! Again
The choicest offerings of life we bring,
And crave thee to accept, O Christ, our King!

Better than gifts of gold,
A pure heart on the altar;
Better than spices rare,
Lips that never falter
In urging into the fold
Lost ones!
Glad to come out of the cold
Into the Shepherd's care,
Saved ones!

MRS. J. P. TOPPING.

Center Tuftonboro', N. H.

THEISTIC EVOLUTION.—No. 7.

BY WARREN HATHAWAY.

I would in this last article say to our young readers, that if they will look with a candor and with a care worthy of this important theme, they may plainly see in the records of the past facts of history that utterly deny and completely explode this old, and yet by adoption modern, theory of a natural, or rather a necessary development from savageism, or animalism, up into civilization and enlightenment.

If evolutionists are correct in their theory of creation, then without a Divine hand and without foreign help, with nothing save the help of food, time, and climate, or the help of a natural impulse, animals have by "selection" become men—or at least savages; and these savages, by the virtue of "selection" and "environment," have easily come to be the leaders and teachers of the world—the intellectual giants of our age. Hence, the European and American may now, according to this teaching, innocently and justly boast as did Lucifer when he looked upon the magnificence of Babylon, and they may claim that *without* God all this grandeur and glory has been gained.

Let me aid these students to see the fallacy and atheism of this doctrine—or this "puerile hypothesis," as St. George Mivest calls it—of those who by worldly wisdom have really become mad. The whole marvelous, romantic past, wherever it can find a voice,—from rock or ruin; from fossil and strata; from stupid mummy, crumbling temple, and grinning skeleton,—denies with the emphasis of eternal truth and the testimony of dateless ages this godless theory of development.

Savageism, as it is an unnatural state of man, has *never* been progressive; it is without human and divine vitality, and *always* shows decline, instead of progress. All experience and observation show that not a step forward has been taken by those who are at the bottom of human society. They remain as they are, or they fall back into deeper darkness,—approaching the brute, instead of the human,—until some power from without, some teacher from above, some foreign force aid them to begin the ascent of life and true manhood. The traveler, from the time of Herodotus, with the antiquarian and the scientist, all corroborate the statement that savage tribes are never progressive. On the other hand, and in accordance with Divine revelation, we find among all the older tribes of the world a universal tradition of a primal "golden age," of an Eden life; and we also find that uniformly the earliest systems of religion are pure and exalted, as if fresh from the heart of God. In the lowest or most ancient stratum of society we find, not, as we *must* expect from this theory of development, a brutal fetishism, but the idea of one, eternal, self-existent being—source and ruler of all things. We do not find, as we go down in human history, a debasing polytheism, but, instead, a pure and exalted monotheism.

Geologists tell us that, dig where we please, if we sink the shaft deep enough, we will come at last to underlying granite—the primeval parent of mountain and of rock. So, also, if you go down through the historic strata of nations and ages, you will find under all the traditions and superstitions of the past the sublime conception of one spiritual, almighty being. How is it possible for the "development theory" to be true, when we always find that the nearer the source the purer the stream; the nearer the supposed animal the more spiritual and exalted the worship? Gross idolatry or barbarism in religion belong, not to the primitive state of man, but, like all savagery, is a lapsed, a fallen condition from a golden estate.

I believe in progress,—in human progress,—because I believe in God. I am sure the world is growing better; but not as the necessary result of some inherent, fated energy in the substance of body and mind; not because it contains potentially a millennium, and must perforce evolve the highest glory and perfection of man. No; but because man must "work out his own salvation, while God is ever working in him to will and to do of his good pleasure." Men and nations progress, not by virtue of existence merely, but by obedience—as they choose paths of virtue and yield the fruits of righteousness.

The key of human history is Divine providence. How dark and deep the mystery of the ages, or of the world, to one who does not realize or believe that "the Lord reigneth;" "that righteousness and judgment are the habitation of his throne!" Hence, while we believe in the possibility and fact of progress, we must also believe in degeneration. For there is "set before us life and good, and death and evil,"—not because Moses or Joshua or Jesus said so, but they said so because this is an everlasting truth and condition of our moral being. Hence there is no such thing as unavoidable progress; for there will and must be a declension, a downfall of men and nations, if they choose evil and forget God. For as sure as fate itself there is in man that which is different from all other animals; there is that which, aside from the physical, exalts or degrades, and which belongs essentially to the invisible. There are forces acting upon him unknown to and beyond the reach of science; for man's glory and shame come from his obedience or disobedience to moral, spiritual laws—come from his relation to God.

Jumbo, the famous elephant, is Jumbo because of size; and every ox and swine driven to the shambles, every trotter for the track and every draft-horse for the dray have their value and life in the food they eat—in the bones and body developed. But certainly it is not so with man. Paul on prison fare, "whose bodily presence was weak," still had more than the power of a giant, for from his throne of suffering of martyrdom, he looked down upon imperial purple and marble palace, and had power to shake into the dust all the mighty gods of the Roman Pantheon. Man is man, not by anything the chemist or anatomist can find in his frame or brain, or in the purple chambers of the heart.

How completely this theory of development by law fails when we attempt to apply it to human history! Lucifer, the golden head of Chaldea; the Pharaohs of the Nile; rulers of Tyre and Carthage; and the Cæsars of Rome—have they not all gone down to ruin, to a just retribution? "Babylon, the great, is fallen"—not only on the Euphrates, but every proud, godless Babylon on all the rivers of the world; while Zion is exalted—not only the Zion of Judea's hills, but every city where the Lord God dwelleth.

Who with the least candor can read the story of the world, the history of its tribes and nations, and not see the presence of a "power not ourselves"—that is not human nor physical; a power that springs not from political sagacity nor any earthly elements—from neither parliaments nor mountains nor rivers, yet an all-pervading, sleepless power, that without exception "makes for righteousness;" a power that does not simply reward obedience to nature, or give crowns to animal excellence, but that blesses the humble, comforts the contrite, and exalts the holy!

Where to-day shall we look for the kingly tribes and races of men? Shall we find them where nature is most lavish of her gifts, and, hence, where both vegetable and animal attain their greatest perfection? No, indeed; for there man is still a child, or, worse, he is a besotted savage—a lapsed and fallen man. Shall we now find the kings of humanity where men once ruled supreme? Shall we find them among the children of those who built Thebes and Tyre, Athens and Petra? Why not? If the theory of evolution, or development, that looks alone to natural law for all excellence, is correct, then we must to-day find the manliest of men where they earliest attained intellectual greatness and perfection. But when we turn to those once favored lands, as we have already said, we find that not only are their proud cities in ruins, but that the descendants of those who here of erst led the world are also in moral ruin, and have fallen into the deepest intellectual darkness.

"In the red desert molders Babylon,
And the wild serpent's hiss
Echoes in Petra's palaces of stone,
And waste Persepolis.
Gone are the deities that ruled enshrined
In Elephanta's caves,
And Brahma's waitings fill the fragrant wind
That ripples Ganges' waves."

CHRISTIAN CULTURE OF CHILDREN.

BY GEORGE H. HEBBARD.

[Read before the Sunday-school Institute of the New York Western Christian Conference, held in Morganville, New York, October 10 and 11, 1883, and published by the request of the institute.]

In all ages of the world children and youth have received peculiar regard and care. Probably this has been, and yet is so, because man is so constituted that the young are beautiful and pleasing to us. Even the young of the brute kind, if not always beautiful in form, yet in the early manifestations of their particular and peculiar natures, their development and growth, both of characteristics and bodily form, are so interesting and pleasing to us that we gain much enjoyment in feeding and otherwise caring for them. I thank our heavenly Father for this quality of nature which he has bestowed upon our race. I see in it an evidence that we are created in his likeness. *His* joy and delight, *his* grace and glory, is in providing for, in watching over and protecting his very feeble and finite creatures—especially man.

But why especially man? He is or may become capable of appreciating care and love, and to some good extent of knowing his Provider and Protector. So it is also a richer grace to us when the young we care for know and trust the hand that pets and feeds and protects them. I sincerely pity that heart that has not in it a good degree of this likeness to God. That man or woman, that young man or maiden, who has no delight in children, who does not joy and rejoice in their intellectual advancement and spiritual culture, is far from the kingdom of heaven.

But why have I started in this direction upon this subject? Merely this: Brethren in the ministry, brethren in the churches, I would have you realize the truth—I desire to appreciate it more fully myself—that there are but few if any means of grace by which we can become more perfected in spirit and life, so fitted for all departments of Christian work, so Christ-like and God-like, and consequently so successful in our divine work, as by entering into the work of teaching children the words of the Lord and leading them to Jesus.

By following the leadership and by submitting to the rule of those who fed her on the dry bones of creeds and trained her in rituals, the church had drawn very near to the borders of total depravity. Our divine Lord, beholding her sad condition of strife, division, and selfishness, raised up a few noble spirits, inspiring them with his own great life of love, and set them to work calling his redeemed together once more that he might cement them into one, so that the world might know his power to save and perfect us—that truly he is the Christ, the Son of God.

With the people known only as Christians, and with Sunday-schools, he has so saved the church of the nineteenth century that the gates of hell have not prevailed against it. It will undoubtedly take another century to so perfect both that they will become by his grace the full power of God unto salvation.

With the Sunday-school he is doing a work among the sects that he has designed, and is perfecting us to be a model or pattern of—to-wit, a united church of God, in union with each other because and only because they are the disciples of his Son Jesus Christ. And, brethren, the work is going on. Jesus has many more enlisted, and better qualified, than he had a half a century ago. The Christian culture of children is a prominent feature in which we should also be a pattern. It embraces a work the whole of which none as yet fully see and know. Nor will we till we see as we are seen and know as we are known.

But what is it? What is it to cultivate children in Christ? Very largely the same as that of any other plant. Not wholly. The same as an adult as far as wherein their condition is the same, and different wherein their condition is different. The object to be secured is the same. The material to work upon, in many particulars, quite different. We may learn something from vegetable growth. They are seeds already planted in the garden of the Lord—his church or family.

Well, right here in his church, where our Father and their Father has planted them, they need especial care and culture, else the ruthless hand of the enemy of all righteousness will pluck them up and plant them in an infectious soil, where he will cause them to bear the fruits of sin. And the first thing they need is germination, that they may take root and grow up where they are and bear the fruits of the Spirit. That this may be, the Sun of Righteousness must shine upon them and cause them to spring forth into the spirit life. They have already been born of the flesh, but they must be born again—of the spirit. Their little dormant spirits, like a vegetable seed germ, must be quickened into life. They need not, however, be plucked up from a pestilential field, where the enemy has transplanted them, for he has as yet had no power over them. The great Father has protected them from his foul designs, and will until they arrive to the age of accountability. Just when that age is it is hard for us to know. Possibly we can not discern the precise time in any child, and it most probably is not at the same age with all children; hence the more need of being sufficiently early in culture to be in season.

At this tender age they need not be put into a hot-bed of revival effort to germinate. They need not that repentance should be strongly enforced upon them, and that the ax is to be laid to the roots of all fruitless trees and they cast into the fire. The hypocritical Scribe or Pharisee, and they who have treasured up pride, envy, malice, wrath, and such like, need to be gathered out of places of corruption and put into a hot-bed to germinate before they are set in the garden of our God.

Many such, I have often noticed, when received and recognized as members of the church, could not endure the chilling winds that blew upon them from the cold region of the world. And what is full as lamentable, large numbers failed to germinate even in the hot-bed, while those who started in childhood and were cared for by the church seldom failed of being strong in the Lord, and of bearing much fruit. Herein we may see a difference between the child and the adult.

To children, then, we should present Jesus in his lamb-like character, in his loveliness, as our great and mighty but loving elder Brother, whom God our heavenly Father has sent to teach us and to save us. We should teach them to love him because he loves them, and loves us all, and desires to instruct us just how to live in peace and love with each other, so that we may be happy here and hereafter. Teach them of a hereafter—of a future life. Tell them that Jesus died and rose to life again that we might know that there is a future life for us all. Explain to them that those who do kind, loving acts, and thus always do as Jesus did, will be happy there, and will sicken and die no more; while those who are proud, and selfish, and hateful, can never be happy, neither here nor hereafter.

These, and such like truths, are heaven's rays of gentleness and love that we should let fall upon their little spirits, and they will soon quicken into Christian life and take root in the church and bear fruit.

Of course they are not yet men and women in Christ, but as truly Christians as they are human beings—little in both particulars, but full of vitality and possibilities. And although in after life they may not be able to point to a time when the Lord met them in their way as he did Saul of Tarsus, and shone about them a great light above the brightness of the sun, and when they inquired what they should do and were told, and obeyed, and were converted and saved; nevertheless they are as truly Christians, for they love Jesus and are learning of him.

I believe there are many such little ones under the very shadows of the churches who have been born again, and who are unknown to those churches, and who, because of wrong teachings in the churches, know not their own spirit's birth or birthright; and because of this same false teaching concerning them we also know not our duty toward them, and as a consequence they are the prey of the enemy of souls. Their mother, their older brother or sister, or a Sunday-school teacher, or classmate, may have been the John who pointed out Jesus to their quick, discerning eyes. Oh, when will parents and pastors, when will churches and Sunday-school teachers learn the truth and their duty in this particular? When shall we know that the little ones who are not living in a state of conscious sin (and they inherit no sin from Adam) are little ones in our Lord's family, such as is the kingdom of heaven, and act toward them accordingly? When shall we know that they are our little brothers and sisters in Christ, and teach and act toward them as such, and enter with them into a higher and more perfect life?

But, again, when germinated, or born again, they still need Christian culture. They should be grown unto perfection. This state can be secured by only two things—yea, we may say three: By precept and example on our part, by attention and effort on their part, and by the blessing of our Lord attending both. The three things, therefore, are we and they and Jesus all working together as one.

Our Lord is ready, and is moving upon us to enter the work, assuring us that his blessing will attend our feeblest effort. The children are mostly within our reach, and are impressible, ready to be wrought upon. The only hindrance, if any, is within ourselves. Let us inquire, What is now our duty? I will answer: Precept and example. Present and teach to them Jesus, in truth and in life. Teach the truth of Jesus, and make our lives and the spirit we manifest among men a blackboard exercise for them to behold and learn Jesus from. These faithfully done and all is done necessary for Christian culture of children. All did I say? But what an all! Who can fully teach Jesus or portray him in life? None *fully*, but all of us can in some good degree.

But do not misunderstand me. I do not merely mean to teach the historic Christ only, as presented in the four Gospels—though that may be taught for ages and not be exhausted. I would that we might grasp the truth that Jesus the Christ is, by the grace of God the Father, the author of all life, the inspirer and perfection of all truth and righteousness, and the bestower and fulfillment of all hope—the fullness of salvation. That as such he was and is the Christ of all ages. That without him there is nothing that is or shall be save the great God the Father. That by him all things live that do live. And hence he is, to us at least, the all in all of perfection in wisdom, love, and power, wherever we behold it. That all nature, all revelation, and all providence is by him and through him.

Having grasped this truth by faith, then you are somewhat prepared to teach children that this Christ of God was once unknown to men, but he came, by the will of God, to earth; took on him our nature; was born, grew up to full stature, and lived among men as a man, and yet as the Christ of God; preached a sublime gospel of love—that God loves us and had sent him to preach and live out that love that we might know that God is our infinite Father who is in heaven; that thus to reveal God, and also his own love, he bore in his great heart our burdens of weaknesses, and sicknesses, and frailties, and sins, and fears, and woes; that in doing these things, and that in all he did, he taught that he did the will of God—revealing to man the mind and character of God.

He also taught that as he loved us, so should men love one another. Teach them that to make perfect this manifestation of his love, and the love of his Father and our Father toward us, his finite ones, when wicked men took him and slew him, although he could have delivered himself from their cruel hands he submitted to sufferings and to death that the world, even the most bigoted and vile, might know that he came not to destroy, but to save. That they might know that God gave him that he might give his life, his whole great being and existence of wisdom, power, and love, for them and unto them.

Teach them that he did this that we might know God and the Christ he had given to be our Savior. That we might know that nothing, not even persecutions and death, could make them our enemies.

Teach them that when laid in the tomb he rose again the third day, that we might know that there is a future life and be delivered from the fear of death; that when our loved ones die, or we are called to die, we might not be without hope.

Teach them that by all these things he would have us know that he came in love to save us—to teach us how to live, and to trust in him by faith as our Savior; and that whoever accepts of him as such, he will inspire them to live a life of love toward God and toward man; and that he will take care of all such as believe in him.

Teach them that although he is our Lord and Master, he becomes such to us by being our servant. That although he is so great and so glorious, he came to earth and became as a servant to his disciples that we might know that he rules over us in love, and wins our hearts to submit to his authority by showing that love in serving us; and that his simple command to us is, Do ye to each other as I have done to you—love one another as I have loved you. Then, with your Bible

in your hands and Jesus in your hearts, you can point to any or all things in nature, in science, in art, in history and experience, and teach them that in these too they may learn of Jesus.

Teach them that this Christ is an unfolding Christ—or rather, that they may understand you, that as our powers enlarge to receive of him, we shall behold him in brighter and more perfect glories and grander works. Impress upon them that none, even the most learned and pious and gifted, comprehend him but little as yet—hardly as much as the little infant in its mother's arms comprehends the thoughts and care and love of a mother; but as that little one may grow in the wisdom and love of its mother, so we, so even children may grow in grace—so unfold as to know more and more of this wonderful Jesus. But in all things teach them that this Christ in us, his truth and life in us, is salvation.

But how shall we do this? Little by little. We can not teach all I have noted in one lesson, much less all there is in Jesus. Little by little. Here a little and there a little. But, brethren, never attempt to formulate Christ or his truth into a creed or system and teach it as the truth of Jesus. As well might you attempt to formulate the universe. Besides, it would be a greater folly and cruelty than to put Chinese shoes upon their feet. Sift out of the various creeds of today what of crudeness, absurdities, and inconsistencies there are in them, and there would hardly be enough left in each of them for a text for their funeral sermon. Beware, then, of teaching popular dogmatism; but teach them faith in God and Christ—to rely on their infinite love by exercising obedient love, in peace, and temperance, and joy, and long suffering; in meekness, and gentleness, and patience, and fortitude, and knowledge, and love; for where these abound there is a fruitful field. Teaching these Christian graces is teaching Jesus.

Give them also as correct object lessons as possible. Think of it, parents, pastors, church members, and Sunday-school teachers—yes, all you adults, think. Do you know that the spirit you possess and manifest in daily life, at your homes, in your social intercourse, in your business transactions, in every place and always, is a blackboard exercise to children—an object lesson for them to study?

We should see to it, then, that at all times some feature of Jesus is plainly represented in us, and that its lesson is not destroyed by deeper underlying heart-lines of envy, hatred, revenge, avarice, dishonesty, vulgarity, haughtiness, or any such like things in our hearts. Know this, that what is in the heart will be displayed in the bearing and life. It can not be covered up with a public prayer or an exhortation, and children will see it. We are all of us largely the compound photographs of others. Some are a peculiar medley—about as much of the world as Jesus, and sometimes a very discernable feature of the wicked one can be traced. Oh, how careful we should be! Children are never safe only while Jesus is within us as our Lord and Master, our joy, and hope, and salvation.

Brethren, you now have my views of Christian culture of children. It is easier to write and talk than to do. I do not expect to reach my ideal in this life. Jesus is so glorious and so unfolding that I can not expect to fully know him while here. But I am reaching forward and pushing onward. And, oh, there must be an eternity, else we can never know him! These high longings surely can not be in vain. Let us, then, hasten with our children toward our great Christ, that we and they may enjoy his inspiring, all-saving, glorious self forever.

INTERESTED SCHOLARS.

BY LIZZIE A. CALL.

[Essay delivered at the Sunday school Institute held at Morganville, New York.]

In every Sunday-school throughout our land there are some interested and some disinterested scholars, some who attend church regularly, always know where their lesson paper is, and know what is in it; who do not stay at home on account of a little shower, or because they have not clothes suitable for the season, or some other trivial reason, but they are always there with their lessons previously learned, attentive, obedient, and respectful to their teachers, grasping for the sacred truths of the Bible. This is the class of pupils we wish to have; not only wish for, but we want all the others to become united with them, and have them all interested in this grand theme of studying God's holy Word, all "climbing higher" on our earthly journey, and preparing to enter that "Sweet by and by."

There are many children who seldom come to Sunday-school. In fact, the parents seldom come; and it is often the parents' fault. They do not encourage the children, and how can we expect the children to come when the parents stay at home! Parents, bring your children to the Sunday-school. If you can not come, send them. Teach them that it is right, and they should come. "Train up a child in the way he should go, and when he is old he will not depart from it."

Then there are some who come once in a while. They know nothing about the lesson. If they had a lesson journal, they have lost it, or forgotten where they put it. They were not there the previous Sunday, and know nothing about that lesson, and consequently can not usually half understand the present lesson.

Then sometimes we meet with those who come regularly, but their attention is everywhere, all around the room, and on everybody else but their teacher and what she is saying, and the lesson.

Others there are who go merely to visit and see "one another," and have a "good time." Oftentimes when two or three go, others of their friends will go. But I am always glad to see scholars come to the Sunday-school, no matter for what reason they may come. The Sunday-school is a good place, and they can not come without being benefited in some way. They might spend their time standing on the street corner, reading light literature, or in many more unprofitable ways at home. We want you all to come to the Sunday-school, and we know you will be benefited.

In all schools we have some example scholars, and our aim is to have all become exemplary, and with the different pupils different methods should be used. Good teachers, those who love their scholars, will feel concerned about them, will strive to correct them in any little faults they may see, will study their lessons thoroughly, so as to obtain the most good out of them to present to the pupils, and will pray for them regularly; and when the scholars know that their teacher really cares for them, and labors in their behalf, they will then become interested in the services of the Sunday-school, in their teacher, and in themselves. Teachers are the principal object—good, faithful teachers—but oftentimes these fail.

The opening and closing exercises should be cheerful and not dull, with plenty of singing, and songs that the children know and can sing. Of course new pieces must be learned, one by one, but do not forget the old ones, especially those the little ones like. All children, or nearly all, like to sing when they know the pieces and the words. Some songs, the more they are sung the better we like them, and the more able we are to appreciate them. And then some children may come just because of the singing, and afterward become interested in all of the exercises. Has not good been accomplished by singing? The prayer and readings should be such that the pupils can take part. The little ones especially like to be active, and must be doing something, and if not helping in the exercises, must and will be into mischief.

The small ones can often be encouraged to come by the presentation of cards. When I was a little girl, nothing pleased me better at Sunday-school than a card given me by my teacher. Any way to interest them, and get them into the habit of attending.

Yes, and Sunday-school concerts not only interest the little ones, but all the old and young, and all connected with the church. Those who seldom come near the church come when they hear of a concert.

But the larger ones—the young men and young ladies, the middle-aged, the old gentleman and lady—those are the ones it is hard to interest, and those are the persons we want in our schools as well as the little ones. None are too old to come, and we want your help. I never yet felt that I was too old to stay away from Sunday-school, nor have I ever felt that I could afford to miss the service. We do not want you, immediately after the sermon, to start out and not once think of Sunday-school, and then, when reminded of it, have not enough interest to stay.

Why is it? Do they not wish to learn? Do they know enough already? How can an hour be spent more pleasantly than in studying God's Word? Is there any book which can be studied as much as the Bible? Above all other books we should be most interested in and know most of God's book. It teaches us how to live. It also teaches how to die. Yes, we should all "search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

Interested scholars are those who are easy to teach, because they are eager to learn. They encourage the teachers in their work. Those who make something in the world were interested scholars. You can trace them through life. They have a purpose, and they intend that purpose shall be made manifest.

Hold fast to the children, and do not let them ever be older than children. Keep them in, and let them know that they are a part of the Sunday-school, and that it is their duty to come; then they will begin to see in a new light, and be edified and brought into the fold of Christ.

If the little ones, the young men and young ladies, and the parents, are all interested in the Sunday-school, each one will do their share, and we can all work together with one mind in the upbuilding of the Sunday-school and the edification of all.

And when our interested children have grown to be men and women, what a grand army of workers we will have—not only interested teachers, but also interested scholars.

PRECIOUS THINGS.

The ability of man to comprehend the wonders and appreciate the beauties of nature is a source of constant pleasure. To travel over prairies and through forests; to watch the eddying waters of the rolling streams; to contemplate the wonderful structures and useful inventions of man, bring us sweet satisfaction. But these do not reach man's deeper nature and give him that depth of joy which he is capable of experiencing. God, in his providence, often opens fountains in the deserts of toil and gives "Bacas" along our Zionward journey. How precious it is to meet those, near by kindred ties, from whom we have been long separated and enjoy their sweet society for a time; to look into their eyes and read those depths of love and dwell with delight on the beautiful play of expressions of joy in their beaming countenances; to talk of early childhood sports and review the scenes of the sweet old home; with tear-dimmed eyes to speak in tones of subdued tenderness of a Godly father's beautiful life of constant devotion to God; to recall by oral expression, the deep, unfailing love of the dearest of all earthly beings—a mother!

These priceless privileges that our Father gives us here serve a two-fold use—they renew our love for and interest in our earthly friends and give us new inspiration to make our high calling and election sure in our Father's home. And then there is a broader circle of friends than those going out from our hearthstone; and these, as do those, bear a family likeness and a common name.

How delightful to meet these and engage with them in Father's work; to bear with them the sorrow that comes from any discouraging reports; to share their joy from good reports; to be inspired with new zeal by the development of better plans for more efficient work. And how much of all this I enjoyed on my visit to Kansas and the conference held with the Meredith Christian Church, I do not find it easy to express. The manifest spirit of unity and brotherly love in the church and conference was a rich feast to the lover of Jesus. There was also so much real work done and promise of much more, that one feels hopeful for our cause in Kansas. The reception I met in the Christian homes at Meredith inspired a deep interest in and love for that dear, devoted people.

They honored me with the privilege of canvassing for the dear old HERALD, for which I obtained several subscribers; also of preaching twice (and I esteem it an honor and one of the precious things to preach Jesus, especially to such appreciative audiences as those at Meredith). Oh, the preciousness of the fellowship of God's consecrated servants; the pleasure and privilege of being with one who loves Jesus and whom Jesus has received, are boons priceless.

I hope that our brethren in Kansas, in laying their plans for a school, will proceed more wisely and cautiously than we have done in Iowa, and be saved the deep anxiety and wearing suspense of those of us who are working and praying for our long-cherished Le Grand.

S. Q. HELFINSTINE.

CHRIST.

Paul speaks of Christ as "God's unspeakable gift"—his coming gave the world its Christmas morning, and for eighteen centuries we have been imitating God's gift by giving good gifts unto our children upon each anniversary of this unparalleled event.

Is it not passing strange that the world in its Christian hope should find so much of saving power in the cross of Christ and so little in his cradle? so much in the death and so little in the birth of him that "was born King?" Angels attending his birth announced it as the occasion of "peace on earth, and good will to men;" his death was attended by malefactors who derided and friends who distrusted him. His life was the first triumph of virtue on earth, his death the most cowardly assault of human depravity.

The life he had lived became the organization of hope in the hearts of men, begetting a new idea of the divine possibilities of human nature—for "in him was life, and that life was the light of men."

As the family is the most sacred organization of earth, founded upon consanguinity and affection, it has fittingly appropriated "the Christmas time of gladness" as a universal anniversary. Yes, Christmas belongs of right to the family, and there the birth of Christ is the most fittingly celebrated, for he was of the family and belongs to it "of whom it is said the whole family in heaven and earth is named."

The church can have her Easter morn and early blooming flowers because her Christ is risen; but Christmas eve, with its star lit sky, filled with songs of "Glory to God in the highest," is a heaven-born birthright of the family.

Christ all through life to the end recognizes the family relation—hence death. "When Jesus saw his mother and the disciple whom he loved standing by, he saith unto his mother, Woman, behold thy son." The great drift of his teaching seemed to be to impress upon the human mind its relation to God; hence he says to all men, "When ye pray, say, Our Father, who art in heaven," etc.

We may not belong to any religious organization, and yet by virtue of our birth we belong to the family into which we were born, and so does our elder brother—Christ. Then let us be sure he is present in all our hearts and homes on the anniversary of his advent. Formal, indeed, would it be without this guest.

J. W. Weeks.

ANTIOCH COLLEGE.

The fall term will close in less than two weeks (see advertisement in the Herald), with over one hundred students on the roll. Everything bids fair for one hundred and fifty during the winter term. All who think of going to college should send to Antioch for a catalogue before the Christmas holidays. Work hard and get everything in readiness by the second day of January, 1884. Try Antioch one term, and you will never regret doing so. You may take

AN ENGLISH COURSE,

in which students may pursue the common branches, and pursue such additional studies as their time and money will admit.

You can enter the

PREPARATORY COURSE,

and take Latin, German, Greek, and the natural sciences in addition to the common English branches.

Many of the young ladies and gentlemen desire to teach. Antioch is just the place for you. We have a

NORMAL COURSE,

in which, in addition to a thorough review of the common English branches, special instruction will be given in methods of teaching, school management, etc.

If you desire to enter into any special business, don't forget that Antioch has a

BUSINESS COURSE,

where you can learn penmanship, book-keeping, business, arithmetic, etc.

Here, too, it is a well-known fact that ladies and gentlemen can pursue the

CLASSICAL COURSE,

which is similar in extent and superior in character to most of the colleges in the United States.

Antioch offers superior inducements to all students who desire to take a

SCIENTIFIC COURSE.

It is of the same grade, length, and general scope as the classical course, but differing from it in the omission of Greek, and the substitution therefor of additional scientific studies, together with two years in German.

MUSIC, PAINTING, AND DRAWING.

The class in vocal and instrumental music now requires the services of two first-class teachers. The teacher of painting and drawing has a new room fixed up neat and comfortable.

Bro. C. W. Garoutte has furnished us with a supply of the Hymnals. Rev. O. W. Powers, of New York, is the leader of the choir. Miss Emma P. Wells, sister of Prof. Wells, is organist. Thus, you see, our hearts are gladdened every morning, because the students and faculty fill the college chapel with songs of praise for redeeming love.

We have over half a dozen Christian ministers among the students. Four or five students are looking to the work in the ministry. The majority of the students are earnest followers of Christ. All attend divine services, and respect the Christian religion.

The prayer-meetings are well attended every Thursday evening in the college lecture-room. In a year or two I think we will have more young ministers at this place than ever before in the history of the institution. The unsectarian character of the college is in keeping with the principles of the Christian Church. It is true that we have no biblical class in the college. It is known that we have many students who are members of the Presbyterian, Methodist, Baptist, and other churches. They attend the churches of their own choice. They have able and pious pastors, who indoctrinate them fully in their various systems of theology.

The following well-known ministers in the Christian Church reside in Yellow Springs, and will gladly answer any questions in regard to the Christian Church: N. Summerbell, D. D.; O. J. Wait, A. M., ex-president of Antioch; E. W. Humphreys, J. Tingle, Father Knight, and P. W. Sinks. Bro. Sinks is the beloved pastor of the Christian Church at this place.

The citizens of Yellow Springs, irrespective of church or party, take a deep interest in the students of the college. This is one reason why we have such good order. They assist in correcting little errors, by showing their disapprobation in many laudable ways. They cheer the students and faculty when discouraged, and point us, by their walk and conversation, to the bright rewards of knowledge and virtue, and the fearful recompense of ignorance and vice.

The sanitary committee (composed of Drs. Harris and Duncan and Prof. Tufts) has overhauled many things about the college. Prof. Hendrixson has analyzed the water. Everything is right for good health.

At the next commencement we confidently expect a large number of people from all parts of the country, in order to witness the closing exercises, hear the reports, orations, etc., and look upon the marble and granite which will be erected in memory of Antioch's first president.

Bro. Coan, before I throw my pen aside I desire to offer the following resolution:

"*Resolved*, That every minister in the Christian Church send a club of ten subscribers to the Herald and a student to Antioch during the year 1884."

D. A. Long.

OBITUARY.

Died, at her home in Clinton Valley, Ohio, December 6, 1883, Elizabeth Orr, wife of A. N. C. Orr, and mother of Rev. W. H. Orr. The following preamble and resolutions were adopted at a regular meeting of Enterprise Lodge, No. 280, I. O. O. F., December 18, 1883:

"Whereas, It has pleased an Allwise Providence to remove from our midst by the relentless hand of death our beloved sister in the very height of usefulness and from the bosom of her beloved family; therefore,

"*Resolved*, That in the death of Sister Orr society has lost an honored member and the family a beloved wife and pious mother, and as we desire to express our sorrow for her loss and tender to the family our heart felt sympathy; therefore,

"*Resolved*, That by this dispensation of Providence we are reminded that life is uncertain and death is sure to come, and from this great law there is no appeal; and while it becomes us to believe that her course was terminated for wise purposes, we are also led to believe our loss is her eternal gain.

"*Resolved*, That we will ever cherish the memory of our deceased sister, and that her character as wife and mother and friend will ever stand as a shining light to guide us through life's rugged journey from earth to heaven.

"*Resolved*, That the above be entered upon the record book of the lodge and a copy, after being suitably framed, be presented to the family of our departed sister.

"A. F. Denister,
"Thomas Hookbit,
"Simeon Hodson,
"Committee.

"Hall of Enterprise Lodge, No. 280 I. O. O. F."

THE FIELD.

NEW HAMPSHIRE.

Portsmouth.—The first meeting of the "Berean Institute" will be held with the Christian Church at Haverhill, Massachusetts commencing Tuesday evening, January 15th. Lectures on biblical subjects will be given on Tuesday, Wednesday, Thursday, and Friday evenings, and the day sessions of Wednesday, Thursday, and Friday, except what little time may be required for organization, etc., to be devoted to biblical investigation or study, topical and exegetical. Bro A. G. Comings, who has taken a deep interest in the institute, suggests as a topic for study for Wednesday, "The proper significance of all the Savior's sayings (which were intended as instruction) which he gave after his resurrection and before his ascension." He would also suggest for Thursday the critical study of Paul to the Romans. Friday, to follow the subject of either Wednesday or Thursday. Bro. Comings will give the opening lecture—subject, "Berean Institutes for the Christian Cause." He will also lecture other evenings if required. The institute is composed of the members of four Christian conferences, and the attendance ought to be large. Let all take this notice as a personal invitation to be present.....Last fall a firemen's muster was held in Portsmouth. Among the bands present was one from North Berwick, Maine, known as the "Cornet Band." During the muster this band was invited to serenade one of the aldermen of the city. The alderman received them very kindly and treated them to refreshments of a tempting variety. Liquors were also served, but to the honor of the band from the old prohibition State of Maine be it said, not one of the nineteen young men took a "drop," but declined, saying, "We never indulge." Any state should be proud of such a band, for their example is a good one. The band was highly complimented while in the city of Portsmouth, both for good music and good behavior.....The writer has for sale Gospel Hymnals, Kinkade's Bible Doctrine, and Heavenly Recognition, by Rev. T. M. McWhinney. After disposing of what I have on hand, all other orders will be filled direct from the Publishing House. One dollar will buy Kinkade's book and 65 cents Heavenly Recognition. All orders promptly filled. Address John A. Goss, Portsmouth, N. H.—Dec. 12th.

MASSACHUSETTS.

Fall River.—The ladies of the Franklin Street Church have just held a very successful "bazaar," which presented such attractions as to draw together a great number of visitors, so that on the evening of the 5th inst. it was difficult to find room to move about. The sale lasted for two evenings, Wednesday and Thursday, and was thoroughly satisfactory every way. Not only was there a hearty good time, but the shekels amounted to 580, each shekel being valued, as usual, at a half dollar. All this is to be applied toward refurnishing the church; and, as it is only a drop in the bucket of necessary expenditure, is the prophecy of other good times still to come. Success to such ladies, and to such a committee.....The writer is much pleased to find in Edward Everett Hale's new book, "Our Christmas in a Palace," some pleasing references to Antioch College. They allude to the well known beauty and beautifulness of Yellow Springs, the economy of living for students, the high moral character of the college, and the "land of happy homes." Those who choose to look them up will find these notices on pages 215, 216, 223, and 224 for all of which Dr. Hale has our thanks and congratulations. His book is of course fiction, but fiction of the best class, which warms the heart, teaches trust in God, and gives us a sweeter comprehension of the good in human nature..... A word as to our present effort in the interest of the Biblical School. New England is studying to see if she may not succeed in making her annual contributions for the school larger by uniting them in a specific direction. As New England is a trifle nearer Greece than the middle and southern states or for other reasons, it was concluded to seek to effect the support of the chair of New Testament Greek. The Rhode Island and Massachusetts Conference is moving earnestly in the matter, and I trust will contribute more generously this year than last. But it is earnestly to be hoped that the churches all will remember the faculty and students in their prayers, and then help answer their own prayers..... There is a reviving religious interest in the church here, the congregations are increasing, and the spiritual feeling quiet but very earnest. That it may steadily increase is the fervent hope of your correspondent.—Martin Summerbell.

NEW YORK.

North Pembroke.—I wish to say to all the HERALD readers that every thing in my line of work (the Sunday school) is prospering finely. The Sunday school helps are meeting with greater favor all the time. A few hobby riders find a little fault, but all the best workers that I meet commend our Sunday school helps. I am anxious to see those for the new year.—E. JONES.

Halsey Valley.—The first quarterly meeting (after a long time without any) will be held at the church in Halsey Valley on the 11th and 12th of January. At the same meetings, on Sunday, the 13th, Arthur Burt, pastor, will be ordained. We expect several good brethren to be present. We shall be glad to meet any who can be present. All will be welcome.—ARTHUR BURT.

NEW JERSEY.

Huntsville.—I am happy to report a good revival in the Christian Church at Baleville, under the faithful labors of Elder Borthwick. The last report I had from them was some thirty converts. Bro. Borthwick has only been there a short time, but under God he has done a splendid work. Not only has the church been revived and souls converted, but he has been the means of putting up a splendid shed for horses and carriages, which has supplied a want that has been felt for years. He is a strong man, and may God help him in his good work. I am also informed that Bro. Bishop is also engaged in a good revival at Vienna. He is also well received at Hope and Vienna, and is doing well for those churches. I have no charge, but preach occasionally when sent for.—G. F. HAWK, Dec. 12th.

PENNSYLVANIA.

Everett.—Yesterday I closed an excellent meeting at Mount Zion Church, the closing services being one of the most impressive baptismal scenes of my life. I buried two young men and five young women in the likeness of the dear Savior's burial and resurrection. The congregation in attendance was large and was divided by the stream, the sexes taking position on the one side, and the company that shed tears of joy while witnessing the scene, on the other side of the Jordan. In the midst of the scene the jollity of the gaping crowd was suddenly checked by the fainting of one of the merriest young women, who was prevented by the merest accident from falling headlong down an embankment of some six or eight feet into the stream. The weather does not get so cold nor the ice so thick as to prevent our hardy mountaineers from obeying the command of the Master when they have their minds made up in that direction, nor has it ever been necessary for us to warm the water to "wash away our sins" when we go into it "calling upon the name of the Lord." There is a manifest reaction in the public feeling since we have passed through our ordeal of trial, and present omens are prophetic of general revival work during the winter's campaign. We had the assistance of Elders W. C. Garland and W. H. Knight at our meeting, and the Lord blessed their earnest labors. May he bless their warm hearts and make them successful everywhere.—B. A. COOPER, Dec. 12th.

Latrobe.—We commenced our meeting at Clarksville, Green County, on the evening of Nov. 31 and continued over three Sabbaths. We had to labor under very discouraging circumstances, not for the want of large and very attentive congregations, for our meetings were well attended, with excellent order, and we were assisted in the services by both the Cumberland Presbyterian and Methodist churches; also by the Baptist members, especially in the singing department. But the drawbacks to our meetings were the non attendance of the ministers that had promised to assist us. A few local preachers were present once during the meeting. The other discouragement was the indifference manifested on the part of some of the members of the church. But still there were some faithful brethren and sisters that were not ashamed nor afraid to come up to the help of the Lord against the mighty host of sinners who are yet asleep in their sins in that community. Four persons professed to have passed from death unto life and will be buried with their Savior in baptism and be received into fellowship with the Christian Church at that place .....We have quite a number of preachers who were ordained to the work of saving souls, but hold their license for other purposes, as they are scarcely ever engaged in their calling but are engaged in farming, coal digging, and building houses, etc., and some are getting old and their days of labor seem to be past. It is all right that these old veterans should retain their standing and hold their license, but those who never pretend to or can not preach ought not to hold their license merely for the name of being preachers, for surely their ordination and papers will not make them ministers. I hope the Lord will waken up every sleepy watchman to do his duty to the church and strive to win souls to Christ. —JOHN A. PLOWMAN.

WEST VIRGINIA.

Hook's Mills.—The Lord is still reviving his work in my field of labor. I held my yearly meeting with the church on Timber Ridge the first of October, which continued thirteen days. Eight professed conversion, seven united with the church, and seven were baptized. To God be all the praise. Elder J. T. Kitchen was with me four days and preached five sermons. The church on Timber Ridge is in a prosperous condition—all in peace and harmony, with regular prayer meetings. This makes the fourth year of my pastorate with this church, in which I have received fifty-nine persons into the fellowship of the church. May they all continue faithful till death. I also baptized fifty-three persons. My next meeting was with the church at Joppa, Shenandoah County, Virginia, commencing the second Sunday in November and continued one week. Result—thirteen conversions, thirteen additions, and six baptisms. This was a glorious meeting for the Joppa Church, as it brought into its fellowship several young men that, we trust, will be of service to the church in the future. Bless the Lord, O my soul!—J. H. BARNEY, Dec. 7th.

OHIO.

Felicity.—On the night of November 24th I commenced a meeting of days with the church at Five Mile, Brown County. We were favored with beautiful weather and the people had a mind to work. The social meetings were characterised by a deep spiritual work for the good of the church. Nine precious souls came forward professing faith in Christ. Two followed their Lord in the ordinance of baptism. We had the presence of Bro. J. B. Lawwill during the meeting, who preached eight sermons to good acceptance. The meeting closed with a good interest, and with seed sown which will, I trust, yield a rich harvest of souls for Christ. I will commence a meeting with the Oak Grove Church, Adams County, on the fourth Sunday in December, assisted by J. B. Lawwill. Pray for us.—A. L. JONES Dec. 6th.

Yellow Springs.—Affairs at Antioch College are in a prosperous condition. Students are earnestly at work preparing for final examinations. The "Union" and "Star" societies are doing splendid work. The Antioch Dialectic, a society recently organized for parliamentary practice and extemporaneous debate, is doing finely. Saturday evening, December 8th, a pleasant reception was given at the parlors of the ladies' dormitory. On Tuesday evening, December 4th, the Rev. A. B. Leonard, D. D., delivered the grandest temperance address I ever heard. It was packed with sound logic and common sense. One week from the above date, at the college, Rev. N. Summerbell, D. D., delivered a very instructive lecture on 'The Drunkard's Lament."..... The pulpit of the Christian Church was supplied, December 2d, by President D. A. Long, A. M., and December 9th by Rev. O. J. Wait, A. M..... Wanted—many more students at Antioch. Friends, be not careless of her interests. Uncertainty no longer prevails. Be assured that the right man is at the helm. Bless the cause, O God! Amen.—A. G. MANVILLE, Dec. 12th.

INDIANA.

Needmore.—I am having a grand revival here. Got five joiners to-night and last night, and more to follow. Held a week's meeting a month ago and got seventeen additions. In fact, have been having a revival here all year. When I came here one year ago there were but nineteen members in the Gard Church; now there are one hundred and sixty-five. I expect you have wondered what had become of me, as I have not written you for so long. Well, sir, this has been one of the most successful years of my life in the ministry. I have received this year nearly three hundred members. Will perhaps exceed that by New Year's.—J. W. CARNEY, Dec. 11th.

Marion.—Three weeks ago last Monday we commenced our work in this city. The auspices that week were not very flattering. The weather was gloomy, and it rained almost all the time. But ever since it has been as fine as the most sanguine could expect at this time of the year. The congregations have been very large, frequently too large for the audience room of the church, though its utmost capacity has been utilized by chairs in the aisles and elsewhere. Many have been turned away unable even to get into the vestibule. At the close of the first week there was but one addition to the church. It looked rather discouraging, but still something bade us hope. The growing audience and profound attention bespoke an increasing interest. At the close of the second week there were seventeen additions and an increased earnestness among the members of the church, prayer-meetings growing more spiritual. When I came I purposed to remain but these two weeks and then go to Troy, Ohio, to assist Bro. Watson; but Bro. Maple telegraphed Bro. Watson that the interest here forbade our closing the meeting. I then concluded to remain until the following Friday evening and then go to Troy. But Thursday evening came and there were nine additions to the church that evening, and forty had united in all. It did not look much like a suitable time to close yet. Accordingly, on Friday morning a long dispatch was sent Bro. Watson by several of the brethren, asking him to consent for me to remain here indefinitely, and stating that, if I remained any longer, I should not be able to go to him at all. In a short time he had kindly consented, and we were putting ourselves in battle array for another week's campaign. At the end of the third week there were forty-five accessions. And to date there have been seventy-one. Twice we have gone to the river to baptize. The first time there were fifteen candidates, the last time fourteen. But we must close next week.—C. L. JACKSON, Dec. 16th.

MICHIGAN.

Marshall.—It was my privilege to give the hand of fellowship to six new members last Sunday—all heads of families. Others will join probably at our next monthly meeting.....The number of actual conversions during Dr. Earle's labors in this city probably did not exceed, if indeed it reached, one hundred. More than double that number were forward for prayers and went into the inquiry room, but many of these were church-members who, having grown cold, wished to renew their covenants; and several, as is usually the case in revivals, never went any farther. But the churches have been greatly benefited by these meetings, and all will receive accessions.—D. E. MILLARD, Dec. 13th.

ILLINOIS.

Elder S. Hodges, on November 30th, reported that on November 12th he preached the funeral sermon of Sister Mary Coon, mother in law of Elder John Green, of South Danville. Sister Coon had been a professor of religion from youth, and at the age of 62 years she leaves her family in the full assurance that their loss is her gain, and that she rests and her works do follow her. She was the mother of fourteen children, forty-two grandchildren, and three great grandchildren. Her husband and eight of her children passed on before her, leaving six children and numerous friends to mourn her loss while she is enjoying the rest promised to the faithful.....Elder G. W. Rippey reports that on the fourth Sunday of November he had one addition to the church at Bethel; also that on November 20th the members of Lake Fork Church surprised him by coming to his house, taking possession of his kitchen and dining-room, and loading the table with the good things of the culinary art. The occasion was one of great enjoyment, and he was richer in larder and wardrobe to the amount of $25. He also reports a good attendance at the Bethel Church, and an excellent Thanksgiving dinner at Bro. James', of which nearly one hundred partook. At the close they presented their pastor, G. W. Rippey, with an elegant folding couch, and his wife with a nice dress pattern, for which they wish to return many thanks..... At present I am engaged in a protracted meeting at Forest Hill. Much interest is being manifested up to the present time. Brethren, pray for us.—F. W. HATCH, Dec. 10th.

KANSAS.

Whitewater.—Having been the recipient of a suit of clothes from the people of the vicinity of Whitewater, I deem it proper to thus acknowledge the same. This is a free gift, forming no part of my salary. This is where I organized a church three years ago next 14th of March. In this time we have had a struggle to live, but the faithful few have held on till now. Now we are in the midst of a good meeting, in which we have received as members to the church four very valuable ones. So much are we encouraged that one brother said, and I think truthfully, "The church has come to stay." This is a good valley, and we invite persons coming to Kansas to live to give us a call, and try and make a home with us. The general work of the church in Kansas is going forward. Our State Conference has taken hold of the work, as it seems, in earnest. We are needing, as a people, educational facilities. We can not send our children so far from home to school. We need a school at home. The State Conference has appointed an agent to raise funds to carry on such a school. He begins his work to day at Towanda, Butler County. We have not yet located our school.....While the conference highly appreciates the HERALD, yet there is a felt need for a paper in Kansas. Because of this, conference has by resolution encouraged the publication of the same. The name is chosen, "Christian Helper," and as far as possible arrangements are being made to introduce it.—GEORGE TENNEY.

MISSOURI.

Vandalia.—I would say for the satisfaction of the readers of the HERALD that the Lord is doing a good work in the Northeastern Christian Conference. I commenced a meeting at Cross Lanes, Ralls County, on the 9th day of November, continuing seven days. The Lord was with us in building up his children in the most holy faith and the awakening of sinners. Two united with the praying army. From there I went to Bible Chapel and commenced a meeting with the brethren. There the Lord was with us; the church was greatly revived, sinners were awakened, and mourners were converted. Fourteen were added to the praying army and twelve went forward and obeyed the Savior in baptism. May the Lord carry on his good-begun work over the head of every opposition till the banner of the Lord Jesus Christ may prevail over all. I find the good people in the Northeastern Conference, both old and young, kind and benevolent. The young people keep the best of order. May the Lord bless them.—O. P. WHEELER, Nov. 24th.

CORRECTION.—The types make me speak of Matthew Arnold as a British "evangelist." I wrote "essayist." Mr. Arnold may be an evangelist of a gospel of his own; but he is not one in the popular sense.

J. B. WESTON.

Stanfordville, N. Y.

THE MISSION OF THE CHRISTIANS.

BY G. D. BLACK.

It has been frequently said by some of our leading thinkers that, if we as a religious people have not a mission different from the missions of other religious bodies, there is no good reason for our existence. This is true. If our mission is simply to contend for a system of theology, wherein do we differ from Methodists, Presbyterians, and Lutherans? If a peculiar theory of the unity of God and immersion as the mode of baptism distinguishes us from others we are not less sectarian than others, for all these views are found in the current systems of theology and are taught quite as thoroughly as we can hope to teach them.

But how do we stand before the world to-day? Is our mission understood? Has our ministry emphasized our distinctive plea till the world knows *who* the "Christians" are and *what* they propose to do? I think not, and as I write reasons for so thinking are abundant in papers and books around me. Go to the "Library of Universal Knowledge," or to almost any of the encyclopædias, excepting the "Britannica," and especially to that number of the *Independent* in which occurs an account of our Quadrennial Convention at Albany a year ago last October, and you will find statements of our position which no shrewd logician among us would accept. For instance, it is generally, and quite truthfully, said that we take the Bible as our only creed; each one interpreting it for himself; but this is followed by the announcement of a system of theology which it is claimed is held by this body. Nothing could be more illogical than to say that we have (in the popular use of the term) no creed, that every one expounds the Scriptures for himself, and then to say *we* believe in the unity of God as opposed to the trinity, immersion, moral theory of the atonement, etc.

Who are those who do not hold to these doctrines? Are they excrescences? And if all Christians were united, a consummation for which we pray and work, who would those be who could not accept *our* theology? Would they be of us?

But what is the mission of the Christians? If it is different from others' in what do the differences consist? We are all so familiar with the uprising of what is known as the "Christian" movement, and by some as the reformation of the nineteenth century (the Disciples have appropriated that phrase), that a description of it here is needless.

I. Our mission is to destroy ecclesiastical despotism. Our movement is a protest against religious tyranny and usurpation—in a word, it means opposition to authoritative creeds and churchly authority.

But it is asked, Is not this the mission of all Protestantism? Yes, in theory; but it never has been in practice. The theory of Protestantism does not consist in holding any special system of doctrine, but the source from which and the way in which it proposes to get at the truth in matters of faith and practice. While the Reformers in strictness of speech retreated from their position against Romanism, yet we must in truth say for them that they never intended their confessions as rules of faith for all time, but as expressions of what was then thought to be the teaching of the Scripture. But when, at a later period, it was determined to make their theories the fixed creed for all time the first principle of Protestantism was forsaken and the theory of Catholicism accepted. When the ideas of the Reformers were erected as the orthodox criterion for the ages to come, a quietus was placed upon all further investigation of the Scriptures and Protestantism made to differ from Catholicism only in that its authority began with Calvin and Luther instead of with the apostolic fathers.

Protestants cry out against popery, but wherein do they differ in practice from popery? It matters little whether despotic rule is vested in one man or in a dozen, in a mob or in a tyrant. Protestants (I make an exception of the few liberal Christians) declaim against papal authority, but no Roman pontiff ever exercised a more absolute control over a people than the Westminster Confession has over a part of the religious world. Each sect has fixed the bounds of thought, and he who ventures to transcend them is made to feel the sting of the ecclesiastical lash.

The sweet-spirited Thomas differs from his Methodistic brethren in theology, and they (literally) treat him as if he were possessed of a devil. Drs. Swing and McLane, both scholarly, devout men, use the liberty which Protestantism pretends to give them to think for themselves, and the ban of excommunication is pronounced on them by the Presbyterian Church.

I can look upon secular bondage with more complacency than I can upon religious bondage. But in the church where we would expect to find the most liberty—all hearts being actuated by the love of principle—we find the least freedom of investigation and the most narrow, despicable conservatism.

It is with the orthodox church as with the medical science. Medical science has advanced chiefly through the recklessness of its patients. It used to be a theory of the physician that no water should be drank by one who had the measles, and I suppose we should know no better to-day if some venturesome persons had not run the risk of dying by drinking all the water their appetites crav d.

Orthodoxy says we believe in the growth of the doctrines of the church, but how can they grow when he is accounted most orthodox who adheres most strictly to the standard and he is denounced for heresy who diverges from it? Orthodoxy has never grown except as some have borne the burden of misrepresentation and excommunication for contending for advanced thought. Orthodoxy grows by revolution rather than by nature's process—assimilation. It has not an advanced idea to-day that has not cost some brave man a severe castigation and final excommunication.

Suppose that a dozen centuries ago it had been settled that the utmost of truth had been reached on the subjects of astronomy, chemistry, physiology, and pharmacy, and no one from that time allowed to express a new thought upon either of those subjects, how much truth should we have to-day in the great field of scientific research? Has the whole of the truth been reached in theology? Some seem to think so, for they go with their eyes in the back of their heads. For the finest fruits of Christianity they look back to the primitive church and continually fret everybody around them by throwing out a puerile whine about things not being as they used to be.

What is Christ's idea of Christianity? First the blade, then the stalk, and then the full corn in the ear. If he understood it the best fruits of his kingdom are to appear yet.

Against religious despotism the "Christian" movement is a protest; to secure to every Christian liberty of thought and expression in all matters of religion is the most primal principle in our mission. Christian character the test of fellowship among the prime movers in this protest against religious tyranny (if we follow out the philosophy of the movement we shall find it so) was an afterthought and the natural and logical sequence of the principle that each one should have liberty of thought. For as long as a set of intellectual propositions was held to be the proper bond of union Christian character alone could not be the basis of union. Hence I say that to secure to every child of God his inalienable right to his own thinking and to form his own opinions without the interference of pope, priest, synod, conference, church, or what not, is philosophically the first, the most fundamental principle in our mission.

And this principle we think is supported by both reason and revelation. We think this idea is sustained by the fact that God has made every man a distinct person, has given him a separate individuality up to which he is bound to work. I have my own potentialities, my own affections, will, conscience, aims, etc., and I am individually accountable, and I alone enter upon the great work of building my destiny. Others may help me, and they may hinder me in my work of personal character building, but what I have is my own and what I do is my own work for which I alone am responsible.

It is needless to inquire why it is so. It is God's way. Christianity comes to the individual, it appeals to the individual, it elevates the individual, and it saves the individual. This is the Christian theory—this respect for the individual, this recognition of his right to be and to do in the universe—and it is based upon the idea of a personal liberty of thought. Repress this liberty and you step in between the person and his God. You require him to forsake that which God has given him, his individuality, and follow your distinctive characteristics, and this is tyranny.

Jesus Christ never intended in the organization of his church that the individual should be lost sight of. The church is not the end sought. The church is useful only in so far as it helps to implant in every one the spirit of Christ like endeavor, as it helps to clothe the individual with the beauty of holiness. "It is a means to an end, an instrument to be used in Christian work."

How is God educating the human race? By impelling men to the acceptance of truths? By no such means. He recognizes man's liberty. He says there is the field, here are your powers to grasp truth, now wrestle with such problems as may confront you till by your own endeavors you arrive at the truth.

If this is God's way where did any ecclesiastical body ever get the authority to interfere with it? Why should we try to do his business? God's way is the right way and our interference with it is only an exhibition of our stupidity.

Truth will prevail, not by our attempting to repress free thought, but by free discussion, looking all around—in a word, truth will prevail by the severe test of experience.

Truth will prevail. You can not suppress it by beheading the Baptist, and crucifying the Christ, and banishing an apostle, and persecuting a Galileo, and hanging a John Brown. Gamaliel uttered an eternal truth when he said of the apostle's teaching: "If this counsel or this work be of men it will come to naught, but if it be of God ye can not overthrow it."

"But we shall be thrown into confusion and discord; error and truth will be hopelessly mixed up together." Just so; but, my dear brother, how do you know that *you* have not the error and *others* the truth?

It is amusing to witness the conceit of the sects, each of which warmly assures us it is in coalition with God to take care of truth and bring swift retribution upon all errorists. The Catholic Church says this is her work, and all Protestants agree in their decision that her claim is false. Then Calvinism says it is her work; Methodism says it is here; Unitarianism says it is here; Rationalism says it is here; and so we may go the entire round and we shall hear from every quarter this high-swelling but hollow strain—we are God's peculiar people and all others exist only by sufference.

The man of truth and heroism is not frightened into acquiescence by these arrogant claims. How foolish to suppose you can coerce men to see as you do! You can not convict them of the truth of your argument by threatening them with excommunication. Every man must come to the truth by his own intellectual wrestling.

Let the conflict of ideas alone; truth will win in the end. Let kind, Christian discussion have its perfect work, for this is God's way. You may repress a river by building a dam across it, but you can not dry up its sources. And while those below the dam are congratulating themselves on their security, the water is gathering above which will finally tear away its barriers and carry everything violently before it.

The persecutors of the Reformers thought they were doing God's service in using the inquisitorial implements to suppress the flood of free thought which was sweeping over the country, but they only exhibited their ignorance of the laws at work in this world. They were not as wise as Gamaliel.

Furthermore, what is my conscience for if not to be the judge of my faith and practice? What conscience am I to follow, my own or some other person's? Such questions seem childish, but those who would sit in judgment on their brethren compel us to ask them. It is axiomatically certain that I should follow my own conscience, even if it is a dark or morbid one, for it is the best I have.

Paul's philosophy on this point is sound and rational. He says to the Romans, after admonishing them to receive him who is weak in the faith without fretting him by their disputations concerning his weakness, and after warning them to eschew sitting in judgment on a brother's faith and practice, "Let every man be fully persuaded in his own mind." How true the moral and the philosophy of this! Here every man's individuality is recognized. Instead of doing as we foolishly attempt to do, compel all to think and practice alike, Paul says, "Let every man be fully persuaded in his own mind."

Let us look at another instance of apostolic recognition of the individual conscience. It is with reference to the great controversy concerning Jewish customs, to consider which the first great Christian council was convened at Jerusalem. The Jews beheld their system which had been given to them by Moses, and which they ardently supposed was to endure coeval with the stars themselves, treated with indifference by the Gentile converts. This excited their warmest opposition.

But the Gentiles were incorrigible. So it was determined that the question should be carried up to Jerusalem. Paul and Barnabas and certain others among them were intrusted with the business. And now what was the decision of that council? Did they say with pontifical assurance to the Gentiles, You must succumb to the Jewish tradition? or did they say to the Jews, You must abandon your outgrown practice? No. They sent them a brief treatise on moral conduct and left the question of circumcision in about this shape: "If you Jews want to practice circumcision, well and good, but do not impose the practice on the Gentiles."

That decision ought to stand as an everlasting rebuke to religious intolerance. Let every man be fully persuaded in his own mind. Let him follow his best light and his soul devoutly open to the highest voices, and then will immerge out of the twilight into the blessed light of the noonday.

I can not forbear saying at this point that I am a little surprised at seeing some of our own brethren doubting the practicability of this part of our mission. They shake their heads and shrug their shoulders and put on knowing looks when you speak of the right of private judgment in the interpretation of Scripture.

They say, quoting Peter, "No scripture is of any private interpretation." But Peter says, "No prophecy of the scripture is of any private interpretation." Peter has quite a different idea in his mind from that of the right of the individual to have his own views on scriptural subjects. He simply means that none of the prophecies proceeded from man's knowledge or conjecture.

But suppose we admit that no scripture is to be privately interpreted. Where shall we go to have it interpreted? Who is the doctor to attend to the business of handing out scriptural expositions? If God never intended that the individual should interpret the Bible, he certainly has some man or set of men to whom he has committed the work, or else he did not want it to be understood.

When I leave the position that to the individual is given the work of Bible exegesis I shall step directly into Romanism, for there is not an inch of rational ground between the two. If the individual is not to interpret the Scriptures for himself will my conservative brother tell me who is to do it for him? Do not dodge the point, but come out squarely and tell where the doctor of laws is to whom this great business has been given, for I am sure we will keep him busy the remainder of his days with questions with which the world has racked its brains from time immemorial.

Then we hear among our own brethren some such strange talk as this: Oh, yes, right of private judgment should be granted to every one; every one should be allowed his own private opinions, but then let him keep them private. He has no right to parade his opinions before the public.

Shades of Socrates! is this the meaning of right of private judgment that I shall be allowed peaceably to possess my own thoughts, but when I speak utter what some others have taught me to say? Then by whom is the right of private judgment not enjoyed? The Catholic has it, as well as every member of Protestantism in the world, for I know of no system which pretends to enter the secret chambers of the soul-house and find the thought and hold it prisoner. Among the assembly of fallen spirits, uniquely described by Milton, Satan rejoices and congratulates his apostate compeers that they still possessed the invincible will and the power of disdainful and rebellious thought.

And this is our boastful mission to herald to the world that every man should be recognized as the owner of his own soul so long as he does not express himself. Liberty without the unrestrained expression of thought is no liberty at all.

I say this having fully in mind the true province of liberty. Liberty does not give me the right to make an untruthful, scurrilous charge against my neighbor. The German state to protect liberty adopted an illiberal measure. It said, substantially: The preaching of the papal doctrines, especially that of the supreme authority of the pope, endangers our ideas of liberty, and to suppress them we will use the strong arm of the law; we will make it unlawful to preach them. Thus, in trying, as she thought, to protect liberty, she gave it a mortal thrust.

I repeat it, that God intends truth to be reached by free discussion and investigation. The more fully you allow erroneous opinions to be argued, the sooner will they come to an end.

Once more: We hear it portentiously declared that this freedom of thought and utterance is filling the land with skepticism and open infidelity. But why, my brother, close your eyes to obvious facts? In proportion to the population of that part of the world which we call civilization, there has never been a time in the Christian era when so many were striving for a higher life as there are to-day. More parents are anxious to have their children trained after the Christian standard, more hands are willing to take hold of other's burdens, more feet are willing to run on errands of mercy, more tongues drop words of good cheer, more souls are at one with God and trying to understand Christ's admonition to "hunger and thirst after righteousness." The manifest desire that men now have to embrace new ideas grows out of their deep anxiousness that the world may be elevated—saved. More sympathy, mind, money, and self-giving are enlisted on the side of struggling humanity than ever before blessed the world.

But in these mistaken complaints I find good comfort. My brother, is God managing his business in this world; or has he given it over to a few cynics, who fill the air with their dolorous lamentations, and who might better be at bubble blowing? Let this thought quiet your fearful apprehensions: This lonely bark hurrying through the eternal deep, its sails sometimes black and sometimes white, is under the eye of Him who makes order reign where chaos was, and whatever wind betide, we shall yet safely anchor. And more: We forget, when the sky is overcast with dark clouds, that it is still pure and blue; but when the storm has spent its fury and the clouds have parted, there is the changeless azure looking at us like eternity from behind time. The sky is as changeless as God's eternities, and storms are only for the little sea where men have launched their boats.

(*To be continued.*)

IN MEMORY OF HORACE MANN.

On the 12th of November, 1883, the president and faculty of Antioch College, with the Rev. G. A. Thayer, of Cincinnati, met in the president's room to consider a plan for the erecting a monument to the memory of Horace Mann. The parties present proceeded to form themselves into an organization whose object should be to raise money for placing such a monument in the college grounds at the next annual commencement, June 21, 1884.

A committee to procure funds was appointed consisting of the following persons: Rev. G. A. Thayer, Professor F. H. Tufts, W. S. Hendrixon, and Miss Evelyn Darling. A resolution was passed that the monument should not cost less than $100 nor more than $300, and that no person should be asked to contribute more than $1, though larger sums will by no means be refused.

Such a plan has long been dear to the hearts of many of the old students, and now by the united efforts of all those who love the college and the memory of its first president, can we not change our long cherished hope in regard to this project into a sight of the monument on the 21st of next June?

Will not every old student of the college, and every person who reveres the memory of Horace Mann, send us $1 each as soon as possible after reading this notice? If the plan is to succeed, every one interested in it must make it *his own* and work for it with a will.

We would suggest that all churches interested have some Horace Mann meetings, and send us abundant proof of their success. All money received over the amount expended for the monument will be added to the fund already collected for the Horace Mann professorship.

Contributions may be sent to President D. A. Long, Yellow Springs, Ohio, or to any member of the committee whose names are mentioned above. Will papers interested in this notice please copy?

EVELYN DARLING, Sec'y.

THE TEMPERANCE MOVEMENT.

This great reform is gathering strength every day. The women of the whole country have banded themselves together to fight against this giant sin of intemperance, and are putting forth efforts that must eventually succeed. The fight will be long and against fearful odds, for the rum power is backed by any amount of money; but with God, justice, and humanity on our side, we must prevail in the end. It was once thought impossible to overthrow slavery, but it was done.

I heard Mrs. Foster, an eloquent lady lawyer from Iowa, last Sabbath, in one of our largest halls, for over an hour hold a densely-packed audience while she portrayed the evils of intemperance and the triumph of prohibition in her state. She said there could have been no doubt of like success in Ohio if the Republican party in the "Buckeye State" had possessed the courage of their brethren in Iowa, and come out manfully for temperance and prohibition. She thought it a good sign, this talk of high-priced license, but of course it would lead its advocates into a swamp and they would have to start again. Here she used an original illustration. Addressing herself to the mothers present, she said: "When your children had the measles you were always glad and relieved when they came out well and stayed out; then the danger-point was passed. So it is a good sign to see the anxiety to curb this monster by even such make-shifts as high-priced license. It shows that the people are trying, however unwisely the methods, to keep this iniquity on the surface. Some day when human agencies fail the Lord will so make bare his arm and smite this mighty giant, just as slavery was smitten and destroyed."

Mrs. Foster said: "Fifty years ago my father petitioned the Methodist conference of which he was a member to use its influence to abolish slavery, and was rebuked for doing so." The world has moved since that period.

J. E. BRUSH.

GOSPEL LIBERTY.

This is a grand word, full of weight and power. The gospel sets men free, and it is free to all. From it we learn that Christ died for our sins, and that he has gone to prepare a place for all that love him. When we look about and see how much of sin there is in the world, our hearts are moved with grief and pity. How much we stand in need of faith to keep us close to the post of duty. There is great lack among professed Christians in this part of the vineyard, much of which is due to not having the right kind of men in the field. Some have come among us who had better stayed away. There is a very dark cloud hanging over the Christian cause in this part of the state, but we hope that God may drive the cloud away, and that we may see the cause come up again.

ANDREW S. SEESE.

Pleasant Unity, Pa.

DONATION.

Bro. Coan,—I wish to express my thanks through the HERALD for the surprise and donation given us. While at service at Charity Chapel on Thanksgiving day, the 29th, the good people of New Palestine and neighborhood gathered at the parsonage, where, on our return, we found a bounteous repast spread, of which near one hundred persons partook. When this good people were about to leave for their homes, we found they had brought a donation to the amount of $41.50. Indeed, we felt it was a day of thanksgiving.

Those churches are in a prosperous condition. Having settled a pastor in their midst, they have services each Sabbath at each church. We feel to say, God bless those people for their liberality and their generous spirit, and may the coming winter bring many refreshing showers of divine grace. Brethren, pray that God's work may be more abundantly revived here.

J. F. AND CLARA STRAIT.

Tawawa, Ohio.

A GORGEOUS SUNRISE.

Early risers in this latitude and section of the country may see any clear morning a most lovely sight. The sky *this* morning presented a grandly beautiful appearance, first a crimson then a golden orange of great brilliancy. Our sunsets are equally beautiful. In the land of the "midnight sun," we are told by travelers to that far-off northern region, that at one period of the year the setting sun is immediately succeeded by its rising again—the splendor of the one is succeeded by the grandeur of the other.

J. E. B.

New York City, Dec. 11th.

One may do without mankind, but all are in need of a Friend.

Herald of Gospel Liberty.

A. W. COAN, . . . Editor
C. W. GAROUTTE, . Publishing Agent

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Important matter will always be found in the Publisher's Department, on the sixteenth page.

DAYTON, OHIO, DECEMBER 20, 1883.

In Him is life, and the life is the light of men.

All Pastors are authorized agents for the Herald.

Terms: $2.00 per year, post-paid, cash in advance. All subscriptions discontinued with the expiration of the time paid for.

The Trustees of the Christian Publishing Association will hold their annual meeting at the Publishing House in Dayton, Ohio, on Tuesday, January 8, 1884.

A. C. HANGER, Pres't.

The Executive Board of the Ohio State Christian Association will hold a session for the transaction of business at Dayton, Ohio, January 9, 1884.

A. W. COAN, President.

—The church at West Liberty, Ohio, will be re-opened on the first Sunday in January. Rev. C. J. Jones will preach the sermon on the occasion.

—Rev. C. L. Winget has been afflicted not a little for a few weeks past, but we are pleased to learn that he is again able to enter upon his work.

—The new Christian Church at Malotte Station, Fountain County, Indiana, will be dedicated the fifth Sunday in December. Rev. J. T. Phillips will preach the dedicatory sermon. Brethren and ministers are all invited to attend.

—It is perfectly natural for a person whose whole mind and heart are filled with malice to attribute to those whom he has most deeply and wickedly wronged the same base motives by which he himself is actuated and the same malicious designs that govern his own actions.

—President Long, of Antioch College, writes from Yellow Springs: "The Sunday before Bro. Sinks started for Boston he received several members into the fellowship of the Christian Church at this place. Among them three college professors—Darling, Hendrixson, and Chambers."

—We are pleased to hear that Rev. C. W. Heoffer has fully recovered his health. Bro. Heoffer is one of our most earnest and industrious and hence most successful workers in western Ohio. During last year he received into the church over one hundred members, built one meeting-house, and has another well under way.

—Rev. J. Pressley Barrett, editor and publisher of the *Christian Sun*, Raleigh, North Carolina, is making commendable efforts to extend the circulation of that paper, and we are glad to observe that he is meeting good success. The *Sun* has greatly improved under Brother Barrett's management and it is growing in usefulness.

—The address of Revs. S. Q. and D. M. Helfinstine is No. 1060 N. Halsted Street, Chicago, Illinois, until April 1st prox. These brethren will be glad to supply any vacant churches within fifty or seventy-five miles of that city that may call upon them. These are worthy and intelligent young men and able ministers of the word. Call them out.

—Rev. J. G. Bishop, of Vienna, New Jersey, writes as follows under date of December 14th: "We are now holding a series of meetings. The church is being revived and some souls are being converted. Pray for us. Bro. Borthwick is having a glorious revival at Baleville, New Jersey. Thirty-five had been forward for prayer at my last advising."

—We desire to call special attention to the communication of President Long in another column of this paper. The success which has attended his first term at Antioch College is a guaranty of success in the future. Let the young people rally to Antioch. We want fifteen hundred ministers to second the President's resolution at the close of his article.

—Bro. S. Cummings, of McLallen's Corners, Pennsylvania, writes that Bro. P. Ziegler is doing some excellent work in the cause of temperance in that section. That is just like Philip. We read of a man of that name who went out preaching good tidings to the people a long time ago, and "the people believed Philip's preaching."

—Rev. C. W. Garoutte has been holding some very interesting and profitable meetings with the church of his charge at Sugar Creek, near this city, during the past ten days. There have been thirteen additions to the membership of the church, and the congregation generally has been much encouraged in the divine life. Rev. S. S. Newhouse did the preaching during last week.

—Bro. J. L. Johnson, formerly of Hamden Junction, Ohio, and late president of the Ohio Christian Conference, has located at Alvin, Vermillion County, Illinois, at which place he will be pleased to make the acquaintance of any of our brethren of that section. Bro. J. and his family are first class folks, and we are certain that our brethren out West will be fortunate in making their acquaintance.

—Rev. Jacob Rodenbaugh writes us that the Frenchtown Christian Church, which had been closed for over a year for repairs, was re-opened on last Sabbath (Dec. 9th) for regular services. Prof. J. B. Weston, of Stanfordville, N. Y., Rev. J. J. Summerbell, of Milford, N. J., and Bro. J. Blood, of Philadelphia, assisted in the services. The sermon was preached by Bro. Weston. Congregations large and the spirit of the meeting good.

—Polygamy is the fruit of Mormonism; but little can be done to destroy the effect while the cause continues strong and vigorous. While the law should restrain Mormons, as it does all other citizens, from the commission of crimes against persons and property, and from outraging the public morality, the people should go to work in earnest to overthrow Mormonism by the dissemination of Christian virtue, intelligence, and purity among the poor victims of that hateful superstition.

—The supplement to the HERALD OF GOSPEL LIBERTY published herewith will be found to contain some very interesting matter. It was gotten up by the publisher, and within a very brief period of time. Some of the letters were asked for; others came without asking. Some mistook the object of the supplement, and a few came too late. We have hundreds of other letters that might have been used with equal propriety; but these are enough to show the feeling of representative men towards the paper. Let there be one united effort to give to the paper and Sunday-school literature a wider field of usefulness, that God may be glorified and our beloved Zion strengthened and extended.

—There is no hate so bitter or malice so cruel as that which men hold toward those whom they have most deeply and causelessly wronged. And they must continue to add fuel to their fire of hate and to tax their imagination and basest surmisings to find fuel to keep hot their malice—they must employ the most conscienceless methods in leading others to help them in their Satanic pursuits—as a justification before the bar of their own conscience, until their wrong is repented and its evils removed. Then and only then does it become possible for hate to cease. The old Roman patriot understood this principle when he said of the traitor, "He hates Rome because he has wronged her."

—The *Journal and Messenger* (Baptist) of Cincinnati, is a very respectable paper, and is considered altogether "sound" by its "orthodox" cotemporaries, yet it does not hesitate to dissent from the action of the Huntingdon (Pennsylvania) Presbytery in the case of Rev. J. W. White whom the presbytery condemned as a "heretic" on account of his views on the resurrection and atonement. The *Journal and Messenger* thinks that Mr. White was nearer right than the presbytery on the question of the resurrection, and that while as to the more important question of the atonement Mr. White's theory was not adequate, "it was hardly necessary to push him to the wall on that point." The world moves slowly, of course, nevertheless it moves somewhat. We think that it is the presbytery that should be pushed to the wall. By what authority does it assume to sit in judgment upon the opinions of a faithful minister of Jesus Christ? "Who made thee a judge of another man's servant? To his own master he standeth or falleth."

—If Jesus could say, "I speak not of myself, but I speak the words of him that sent me," what kind of self-forgetfulness is becoming the spirit and action of those who speak in his name? Even our efforts at asking the Divine blessing upon our endeavors at calling sinners to repentance require close and careful heart-searching. Why do I ask God for his help? Is it the love of souls that lies heavily upon my heart? Is it the glory of Messiah's kingdom that warms my zeal and inspires my action? Or is it my own glory, or vanity, that I seek to promote or to gratify? Am I asking of God that I may consume upon my lusts? If so, I am "asking amiss and receiving not." We may dissemble before men; we may deceive ourselves, but God is altogether acquainted with our most secret motives, and his searching spirit finds us at depths of our being that we ourselves had not discovered. Him we can not deceive.

—It is so natural with men to act from selfish motives that they find it difficult to avoid attributing to God similar purposes even in his most wise and benevolent provisions for man's salvation from sin and evil. Paine, in his "Age of Reason," charged that Jesus drew followers to himself by holding out high and flattering inducements. No greater untruth could have been put into equal space. His word from the beginning was, "If any would be my disciple, let him deny himself and take up his cross and follow me." He did not hesitate to inform his followers that "they should be hated of all men for his name's sake." He drove away from him all who sought to follow him out of selfish considerations.

But have his professed embassadors been equally candid in their dealings with men? Do we not sometimes hold out the idea of *happiness* as the chief reason why men should give themselves to the service of the Master? Do we even stop at that? Are not men and women appealed to by motives still more worldly? Come to our church for social position and commercial and professional advantage is an invitation often given in tacit tones if not in vocal voice.

CURRENT ITEMS.

—St. Paul's Episcopal Church, of Cincinnati, is to have a surpliced choir, composed exclusively of boys.

—The Pope has congratulated the American Bishops on their success in spreading Roman Catholicism in this country.

—A new religious paper is about to be started in St. Louis, to be devoted to the interests of the United Presbyterian Church.

—Messrs. Moody and Sankey are meeting with great success in London. From three thousand to five thousand are present at every service.

—One fourth of the families in Cincinnati, visited during the past year by the agents of the Young Men's Bible Society, were found to be destitute of the Bible.

—Rev. Dr. J. H. Hartzel, who has been recently called to the rectorship of St. Peter's Church, Detroit, Mich., was for twenty years a Universalist minister, but two years since he was received into Episcopal orders.

—It is a matter of regret by a circle of numerous friends that Rev. Dr. Isaac Errett, editor of the *Christian Standard*, is still suffering from a protracted illness, though convalescing. Through all he has managed to keep up, or nearly so, his contributions to the *Standard*.

—The Women's Auxiliary Conference is an organization of the women of the Unitarian Church for denominational work, whose headquarters are in Boston, and whose president is Miss Abby W. May. Its work is raising money, aiding feeble societies, starting new ones, and circulating literature, chiefly in the West and South.

—A section of the Canadian Pacific Railway, reaching over the broad domain of the North west territory, has not a single dram shop on the line. A red-coated officer in Her Majesty's service enters every train that crosses the border and remorsely seizes every drop of liquor that he finds, even to the half emptied flask of the traveler, and prohibition prohibits on that railway.

—Some members of the Law and Order League of Ohio recently spent an evening in recounting the vote on the second amendment in six precincts of Columbus, and found a considerable gain over the vote officially returned, and decided that if there could be found on recount the same per cent throughout the state the amendment would have a majority. Arrangements, it is said, are in progress for a general recount over the whole state.

—Miss Frances Willard and her private secretary, Miss Anna Gordon, spent Thanksgiving at Washington City, the ladies being the guests of Senator Blair. A meeting was held in Calvary Baptist Church with a packed house, a large crowd having failed to gain admittance. Mr. B. H. Warner, president of the Y. M. C A., tendered Miss Willard a reception, and it is said that never was the outlook for temperance at the Capital more encouraging.

—The Evangelical Alliance has recommended the following topics for the week of prayer: For Monday, January 7th, "Praise and Thanksgiving;" Tuesday, "Confession of Sin and Prayer for Cleansing and Renewal;" Wednesday, "Prayer for Families and Instructors of Youth;" Thursday, "Prayer for the Church of Christ;" Friday, "Intercession for the Nation;" Saturday, "Prayer for Missions at Home and Abroad." The Women's Temperance Union has set apart Tuesday, January 8th, as a day of prayer for the cause of temperance.

DECEMBER 25, 1883—CHRISTMAS.

As Roman superstition some would have it, the nativity of man's Redeemer. Assume it true. I will think of Bethlehem, Calvary, and the garden tomb. Mysterious, sublime, animating associations cluster around these places. Eight short miles from the manger to the cross!

Born in a stable—circumcised the eighth day—dedicated the fortieth—nursed in the land of Ham—returns to Nazareth—completes his thirtieth year—receives baptism—completes a noted ministry—kills death by dying—vanquishes the grave by rising out of it, carrying with him its gates and bars up the hill of God! What a victory!

Return he will. Come he must. "Precious in the sight of the Lord is the death of his saints." Redemption of body certain as redemption of soul.

DANIEL P. PIKE.

Newburyport, Mass., Dec. 11th.

"IS THERE NOT A CAUSE?"

"And David said, What have I now done? Is there not a cause?" I. Sam. 17: 29.

The question I have just presented was asked many centuries ago under peculiar circumstances. On a time when the Philistine nation was warring with the Israelites, and the great Goliath of Gath—one of the tall sons of the Anakims—sent terror and consternation into the hearts and through the ranks of Saul's army, a youthful shepherd lad of about twenty years, by direction of his father, visited the field of strife to carry comfort and sustenance to his three elder brothers, who were soldiers in the Israelitish army then assembled in Ephes Dammin; also to inquire of their welfare. Delivering his message and the presents sent by his father to the captain of their thousand, his attention was directed to the great champion of the Philistine army, coming out and challenging the men of Israel to single combat, which was to decide the contest.

David, the son of Jesse, of Bethlehem (for he was the stripling that visited Saul's army), conferred with the men of Israel with regard to the mighty giant, as to what should be done to the one who should vanquish the boaster in single combat.

When Eliab, David's elder brother, heard him exclaim, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" Eliab's anger was kindled against his young brother, accusing him of pride and forwardness in leaving his sheep and coming into the army to see the battle. David in reply said, "What have I now done? Is there not a cause?"

We shall see that there was a very great and important cause, and doubtless that cause emanated from the God of the armies of Israel. The most stout-hearted of Saul's tried soldiers had quailed before the monster, whose height was six cubits and a span, and was armed in mail *cap a pie;* yet David, the gentle shepherd youth of Bethlehem, inspired by zeal for the honor of the nation and filled with the spirit of God, stepped forth and declared that he would meet the foe in the name of the God of battles, single-handed.

Astonishment seized upon the people; and Saul, the stalwart leader of the army, declared that it was presumptuous for a youth unpracticed in the arts of war to meet one before whom the stoutest hearts had quailed with fear.

But David said, "Let no man's heart fail; I will fight the mighty foe."

So Saul put his own armor upon him. But David said, "I can not go with these for I have not proved them." So he laid off Saul's armor, and only took a staff and five smooth stones from the brook, which he put in a shepherd's bag, and with his sling in his hand went bravely forth to meet the dreaded foe.

An interesting colloquy took place between the two contestants—the Philistine disdaining his youthful opponent, and cursed him by his gods. David replies in most respectful language: "Thou comest to me with sword and spear and shield, but I come in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied."

The indignant giant strode forward, thinking to make an easy prey of the tender youth before him. But David took a single pebble from the script at his side and with his sling hurled it directly into the boaster's forehead and felled him to the earth. Standing on the carcass he took the sword of the fallen foe and cut off his head, and bore it and the armor to Jerusalem.

The *cause* of David's visiting the camp of his brethren had now become apparent, the decisive battle had been fought, and the victory for God and the right won. The Philistines fled when their champion fell, and all Israel rejoiced. The cause of the true God was vindicated. Those of Saul's army who were fearful before, now took courage, and followed the flying hosts even unto Ekron, taking of the spoils.

Thus in many of the events of life there are various causes which, on a superficial view, are not apparent, yet in the providence of the great Watcher over the affairs of men and nations they are brought to light as clear as the sun at noonday. Then let us be willing to trust that overruling Providence, which sees the cause from the beginning as well as the end of all the events that may cluster around his people for a lifetime.

As a church and people we are beset by foes of great proportions. There is the monster intemperance presenting itself before us daily, with vaunting mien and hydra-head erect, supported by its backers, whose name is legion of makers and venders of the deadly draught that is ruining men's souls and bodies. He is encased in an armor so strong that none may reach him, or direct the pebble for his overthrow, unless the hand that aims the missiles is guided by almighty power. Many champions for the right have arisen, but have not succeeded in demolishing the monster. Doubtless there is a cause. The right pebble has not yet been thrown, or sufficient trust has not been placed in the arm that guides the death-dealing weapon. There must be a cause. And where can it be found? When brought to light?

Job said, in speaking of the various duties he was trying to accomplish: "And the cause which I knew not, I searched out;" "and I brake the jaws of the wicked, and plucked the spoil out of his teeth."

When temperance workers and Christian philanthropists shall be able to despoil the venders of alcoholic poisons of their business in the death-dealing traffic; take from them the spoils and give them to the widow and the fatherless—a portion of the cause will have been found out. They will be able at least to judge the cause of the fatherless, and restore to them clothing for their nakedness and bread to appease their hunger, for the means that went into the till of the whisky vender will be used for the comfort of many sorrowing, destitute families, to make the hearts of orphans and widows leap for joy. Great Judge and Father of thy people, show us the right way to order our cause before thee that the nation may be saved from the foul blot of intemperance, ruin, and eternal death!

Why are not the prayers of the church answered and salvation sent to the people? There is a cause. Doubtless one cause or reason is a lack of faith on the part of the membership; another may be that the set time to favor Zion has not arrived. A strong reason may be unbelief. There may be more than one Achan in the camp; doubtless the sin of covetousness may be found at the door of more than one tent; want of charity, which is another name for love, may be a prominent cause; love of the world, the flesh, and the devil is a great hindrance to man; the pride of life, selfishness, vainglory, and self esteem. These sins may be found in the pulpit and the pew, also in every community. With many, doubtless, courage is lacking; with all, temptations stand in the way, and we neglect to offer the Savior's prayer, "Lead us not into temptation, but deliver us from evil." With all these surroundings and hindrances can we so much wonder that our prayers are not answered?

How fervently should we offer this petition—Arise, O God, plead thine own cause; lift us up, for we are frail and weak; revive us, for we are faint. Our help must come from thee; here at thy feet we pray for mercy, and await thy coming. Come, Lord Jesus, and restore unto us the joys of thy salvation, then will we rejoice in thy love and all the glory shall be thine!

When light breaks in upon our darkened visions the true cause of failure will become apparent; the Achans removed from the tents of God's people; the stone will be rolled away, and Jesus will appear as our chief joy; darkness and doubt will flee away before the rising beams of the Sun of Righteousness, then many willing feet will hasten to proclaim the glad tidings that the Lord has visited his people and caused his face to shine upon us.

"Then will we tell to sinners 'round
What a dear Savior we have found;
We'll point to thy redeeming blood,
And cry, Behold the way to God."

P. TRIPP.

FAMILY REUNION.

On Thanksgiving day the home of Bro. J. W. Turner, six miles north of Dayton, Ohio, was made exceedingly happy. The occasion was the seventieth anniversary of Bro. Turner's birth, and, in consequence thereof, a pleasant reunion of brothers, sister, children, eight little grandchildren neither of whom can possibly become Governor of Ohio, neighbors, and friends. After greeting each other and spending a few hours in relating the reminiscences of former years, all repaired to a table well furnished with the richest viands of the country, of which all seemed to partake with the greatest ease and gratification. Dinner being finished, the order of entertainment was changed, and speeches called for Judge Baggott, of Dayton, and Dr. Gish, of Brookville—both having been personally acquainted with Bro. Turner for many years—responded in a brief but interesting account of his struggles with adversity, and of his triumphs until he attained his present usefulness. The writer also made a few remarks, presenting to Bro. Turner a handsome writing desk, given by the children to their father as an expression of their love and esteem. After a response from Bro. Turner, expressing his appreciation of the kindness shown him by all, and stating that the day to him was a representation of the final reunion of God's children in the mansions above, adieu was given and all returned to their homes congratulating themselves on being present.

C. W. CHOATE.

PEOPLE WILL COME TO KANSAS.

Why may not the members of our churches come to those points where they can find a church home in the same fold? Will they not find material and spiritual aid by so doing? I have been here over seventeen years, and have never used any influence to induce any person to come to Kansas.

We have a good soil, good society, and a good climate. I live two miles south of Iola, the county seat of Allen County. This city is situated on the east side of the Neosho River. It has a population of something over 1,500. It has excellent school and church privileges, and is noted for its mineral well, the analysis of whose water is as follows:

Analysis of the Iola Mineral Well water, by Professor W. K. Kedzie, of Kansas Agricultural College:

Temperature of water	61 deg. Fah.
Specific gravity of water	1.0138

Total mineral matter to the gallon as follows:

	Grains.
Chloride of sodium	980.506
Chloride of potassium	17.909
Bi carbonate of calcium	60.687
Bi carbonate of magnesium	31.942
Bi carbonate of iron	3.929
Silica	.602
Organic matter	2.000
Suspended matter	2.000
Total	1100.575

Iodides, abundant traces. Bromides, distinct traces.
Cubic inches of carbonic acid gas to the gallon.....145.892

I can, by personal experience, bear testimony to the healing qualities of these waters, which flow constantly up from a depth of more than 700 feet.

We have here a small church organization, and would be glad to receive accessions from our eastern brethren. My long residence here enables me to know of the advantages of the Neosho Valley. I should be glad to answer any inquiries that may be presented to me by any person wishing to move to this state.

THOMAS BARTLETT.

Iola, Allen Co., Kan., Dec. 10th.

Faith, Hope, and Love.

FAITH.

The clouds, which dark and darker grow,
Will soon send down the pure white snow;
And when the tempest fierce we see,
We know that soon the calm will be.
Happy are we if Faith sublime
Points ever to a bright sometime.

HOPE.

Ah! when the shadows 'round us fold
We'll know 'tis night, 'tis growing cold;
We'll take the loving Father's hand
To lead us to a better land,
Where love and joy and light and peace
Shall know no change, but an increase.

LOVE.

Love in the heart for all mankind
Strengthens our Hope, expands the mind;
And in this world so full of care,
If we each other's burdens bear,
A home in heaven so vast and free
Is promised through eternity.

LENA E. HARVEY.

WHAT IS MAN?

BY J. FRANCIS MORGAN.

[A sermon given at the closing exercises of the Christian Biblical Institute, May 2, 1883.]

Text: "What is man?" Ps. 8: 4.

The Psalmist had been admiring the works of God, especially the firmament with its revolving worlds, and is overwhelmed with the stupendous sight. Seeing the greatness of God as manifested in his works, and turning to man, he seems as nothing in his sight, as not worthy the attention of a being so great, and he exclaims, "What is man, that thou art mindful of him? or the son of man, that thou visitest him?"

There is in this expression the thought of humility. And there is nothing so calculated to cause man to see his own weakness as a reverent contemplation of the things which God has made. So if everybody could see God as did the Psalmist there would be no silly pride or vain show among mankind.

Without humility there is no opportunity for great advancement. He who feels that his knowledge is already sufficient will not attempt to gain more; but the man who is willing to begin at the bottom of the ladder, take each step safely, and rise patiently, is treading the only sure road to success.

Humility does not mean weakness; generally the opposite, for then man lays hold on God, who imparts strength to the weak and arises to achieve glorious victories. Our great aim should be *to be men*. How much meaning there is in that short word, and how many who have human form lack the qualities which that term includes! It should be the aim of every human being to be a man in the truest sense of that word.

1. To be a man is to be a responsible being. We are taught in God's word that we are accountable for our words, actions, and even our thoughts. But we need not appeal to the Bible; it is a truth deeply rooted into our very being. We pause to consider, overcome by the thought. But this very truth is the foundation of our happiness and a cause of great thankfulness. We do not say of beasts, they are responsible; it is said only of human beings, who have been made "a little lower than the angels"—the noblest work of God. As a responsible being God has committed to man great trusts and expects him to be true to his mission. This demands great activity on our part, and implies the study of ourselves, of God, and of the duties we owe to him. "Know thyself" was written over the portal at Delphi; and Bosse says, "The proper study of mankind is man."

And what a study! But it is undeniably one of the greatest importance and absolutely necessary if we would know what powers God has given us, and how to use them best for the glory of his name. If we learn at the same time of the goodness and love of God and the relation we bear to him, we are equipped for the work of life. As we get a better understanding of our duty, and are willing to discharge the same, God places upon us greater responsibilities. Just as the young man who enters into some business, having first prepared himself, he is ready to do whatever duties devolve upon him. He studies to please his employer, and aims, as far as lies in his power, to be honorable, and in every task assigned him to acquit himself as a man. We know the result. Soon he will be raised to a higher position, and every time he is elevated, increased responsibility is placed upon him. So when we by being faithful over the few things in our life-work, show ourselves worthy, God raises us to higher positions of trust. We are best fitted to work for God when we look not simply at the elevation and gain, but when it is our heart's greatest desire to live and die working for the cause of right.

2. Our next proposition is implied in what we have already said—viz., that man is capable of progression and education. Man is plastic, and easily receives impressions. We are indebted to more influences for our education than we sometimes think. Our surroundings enter largely into this work, so that we can not thank God we are better than others, but rather that we have our birth in a Christian land and that Christian influences are thrown around us.

What would we be if we had never been outside of Five Points, New York, or the low and degraded slums of London, where the pure air is never breathed—made impure not only by the filth of the city, but by the sin and loathsome vileness of the surrounding population? And when the city missionary, in his love of God and fallen man, attempts to introduce the light, the darkness is so great that at most only a few scattered rays find a place of admission.

But because a man is of obscure birth and few opportunities he is not obliged to lie in the dust. Our facilities for education are great, and there is now little excuse for ignorance. And while we are dependent largely on surroundings, it is possible for one to rise from obscurity to a high place in the literary world. We can not rightly appreciate the blessings we enjoy. From our own school, which has been planted by the tears, prayers, and money of God's people, to the school with its hundreds of students, countless blessings are bestowed upon the race. How wide the field of investigation—how different from the days when the Church of Rome made her canons infallible, and the science of Aristotle a law from which there was no appeal! We are at liberty to investigate, and not afraid of the anathemas of any pope or priest; free to study nature and nature's God. The human mind has received the divine impress, and is satisfied when it can learn of its Maker.

Well-meaning people have said: "We have nothing to do with science; the Bible is all-sufficient." But he whose eyes are properly opened sees in the revolving worlds, in the bowels of the earth, in animal and vegetable life, and everywhere, the same God who is seen in inspired pages of Holy Writ.

Science is generally defined as knowledge classified. But we greatly admire the words of Kepler as he exclaims, "O God, I think thy thoughts after thee!" Or as Agassiz repeats the same sentiment in asserting that "all just and thorough classification is but the interpretation of the thoughts of God." If this be true, every child of man, however feeble, may look into the book of nature as well as revelation, and satisfy his longing soul by studying the divine mind.

We are indebted largely for our education to those things in life which we call calamities. But even these frequently clear away the rubbish and give us a sure foundation upon which to rest, a self-confidence and trust in God which can be obtained from no other source, making a most important part of our education. This is the teaching of Scripture, which says, "No chastening for the present seemeth joyous, but grievous, but afterward yieldeth the peaceable fruits of righteousness to them who are exercised thereby." Does not this account for the fact that so many men who have risen from obscure life, chastened and made strong by opposition, have taken their places among the high and noble of earth, to be loved and cherished by a grateful world?

A great deal is said about the origin of evil and its existence in the world. It is said, if God is kind and good and at the same time all-powerful, why does evil exist? The question seems just, but is not the present order of things just what we need for our mental and spiritual development, for happiness in this world and true enjoyment in heaven? We see sin in all its forms and are disgusted at the sight. We wonder why it thunders and lightens, and why there are earthquakes and pestilences; but after all does not "meat come forth from the eater, and from the strong, sweetness?" There is a storm in the sky; the clouds gather; the howling winds are heard; the lightnings flash across the horizon, attended by the muttering thunder; and as the storm comes on in its might, the giant trees bow their heads, the waves of the deep lash the beach in their fury, and fear fills every heart. The storm has passed, the sun appears, and the sky is clear. A calm is on the deep, the birds sing in the bower, and all nature is more joyous and beautiful than before. As by the storm the air is purified, and nature assumes a more glorious aspect, so from those evils which seem so dire man reaps abundant blessing. By these things our true manhood is developed, we learn the worth of life, and are strengthened for greater burdens. It is only by the fact that evil exists that we have the privilege of putting on the armor and battling for the right, and that we learn the blessedness of those promises: "All things work together for good," or "My grace is sufficient for thee." For if we believe the promises of God, no evil can be so great that his grace can not sustain and give the support we need.

If it were not for evil how could we know the meaning of virtue, or be rewarded for our right doings? And why complain? There is never a storm without a calm, a cloud without sunshine, a battle without a victory, and even death is followed by eternal life. Do we say the foe is great? Let us remember, "If God be for us he is more than all that can be against us." If we had not known evil we could not have known of a Redeemer, of the joys of pardoned sin, of the communion of saints, of the comfort of the Holy Spirit. We could never have known that a true life would be triumphant in death, nor ever have heard of redemption's song, for redemption would be unknown. Surely then we may heartily adopt the poet's language, when he says—

> Lord, I would clasp thy hand in mine,
> And never murmur nor repine,
> Content, whatever lot I see,
> Since 'tis my God that leadeth me.

Thus in mind and in spirit, in wide-reaching thought and in heaven-reaching affections, in things earthly and things heavenly, we are made for growth and improvement.

3. We now turn for a moment to the third proposition, viz.: There is in man a spiritual nature, which is constantly onging for a better existence. We believe there is no man, no matter how degraded and darkened by sin, who does not sometimes hope, yea, long for a better existence. But the infidel says, "Live for this world, and not for one you have never seen," but it is an undeniable fact that no man proves so great a blessing in this world as the one who is constantly fitting himself for the society of the blessed in the home of God. Knowing the spiritual nature of man, the kind Father has given him a revelation and a religion which exactly meets the wants of his soul. So we see God has not left us in the dark, but given us the light of life, and laws by which to be governed.

We pause again to ask, What is man? The question has not been answered, but enough truth has dawned to show that he is allied to two worlds, loved and watched over by the kind Father, capable of great advancement and growth, and that it is a great and abiding power to be a true man. May God grant that we may be men in every sense of the word, ever studying the true manhood of Christ, never satisfied with present attainments, ever pressing on to learn more of God, and in our narrow field to do all we can, until this mortal shall put on immortality, and we are introduced to the wider and more glorious manhood of the kingdom of God.

And may we not look forward to progression even there? Will we not study God and his works as we do now, only with increased facilities? We are taught that we shall praise God in song, but our time will not always be taken up in this. There will be other employments, and not an idler in all the holy place, and we will be free to study God and all his wondrous works and ways throughout eternity. We sometimes sing, "I want to be an angel," but we do not agree with the poet. We wish rather to be men in this lifetime, God-fearing men, and be immortal and redeemed men in the world to come. Then we will sing the song angels can not know, the song of redeeming love, and be of that number who have come out of great tribulation, with robes washed and made white in the blood of the Lamb.

Temperance agitation has been revived in Kansas to a degree which bids fair to close the saloons at Atchison, Leavenworth, and Topeka. The cause was the assumption of political influence by the liquor dealers in the recent campaign.

Into Thy Stillness.

Into thy stillness—
Thy stillness and silence;
Into thy love—
Into thy love, all boundless and infinite,
Father above!

Above where the stars are
Solemnly shining
In the blue space;
Into thy wonderful presence, and awful,
Throned in thy place!

Above where the white moon
Sits grandly and peerless—
Robes of the night
Dropping so darkly and thickly between us,
Hiding the light!

Up where in goodness
And love all abiding
Thou art enthroned;
Where in thy favor and truth all confiding
Ever enzoned!

Into thy presence—
Thy fullness and favor;
Into thy love;
Into thy stillness—
Thy stillness and silence,
Father above!

Safe in thy dwellings
All peaceful and sinless,
Pure love enthroned;
Above where the stars are silently shining
In their far home!

ABBIE M. G. GUSTIN.

Attleboro', Mass.

THE NAME CHRISTIAN.

Let us, then, recognize in this name which we bear a badge of high, nay, of the highest distinction. The apostles, we know, highly prized the name of Christian. St. James calls it "that worthy" or noble "name by which we are called," and which in his day the rich Jews around blasphemed. St. Peter says that it is a name for which it is a glory to suffer. "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." And for many a century the Christian martyrs took St. Peter's advice. Old men, young boys and girls, the delicate and the refined, the poor and the unknown, before the tribunals of the persecuting empire united in the confession so dangerous and so glorious, "I am a Christian."

The Roman soldier Sebastian, afterwards a martyr, carried on his breast a little tablet with the inscription, "I am a Christian."

"Who art thou?" asked a pagan judge of a prisoner before him. The reply was, "I am a Christian."

"Where wast thou born?" was the second question; but the second answer was simply, "I am a Christian." It was meant to suggest that no other question is of so serious importance, if only a man be a true servant of Christ.

Yes, to be a Christian is the greatest of all distinctions. It is a great distinction to be thus publicly committed as a learner in the one great school of truth that has ever been opened in this world, the school of Jesus Christ our Lord. For this, historically speaking, is the very least that the word Christian can mean. Just as those who follow Plato were called "Platonists," and those who agree with Aristotle, "Aristotelians," so it seemed to the first Greek Christians quite natural that those who were learners at the feet of Christ should be called Christians. And as our Lord sent his apostles and guaranteed beforehand the truth of their teaching—"he that heareth you heareth me"—what they taught and delivered to the church is just as necessary a part of the faith and knowledge of a true Christian as that which was taught by our Lord himself. The Christian is the disciple of the one infallible Teacher who has appeared among men, the one Master of thought who could dare to say, "I am the truth."—*Canon Liddon.*

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of **Consumption.** His child is now in this country, and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2 cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address Craddock & Co., 1032 Race Street, Philadelphia, Pa., naming this paper.

MARRIAGES.

MILLER—PEPPLE—Married, at Wayland, N. Y., by A. Damon, November 16, 1883, Mr. Elisha B. Miller, of Wayland, and Miss Amy E. Pepple, of Springwater, N. Y.

TOWNSEND—BATES—Married, October 13, 1883, at Westbury, N. Y., by E. Tyler, Samuel Townsend, of Conquest, N. Y., and Mrs. Sarah Bates, of Butler, N. Y.

FENTON—PANSLEY—Married, at the residence of the bride's parents, November 28, 1883, by Rev. R. G. Fenton, Robert D. Fenton, of Coxsackie, N.Y., and Jennie L., only daughter of Alexander Pansley, of Catskill, N. Y.

OBITUARIES.

SCRAMLING—Died, in Otego, N. Y., Novembr 24 1883, Peter P. Scramling, aged 79 years and 4 months. Funeral services by the writer, from I. Sam. 20: 3. R. G. FENTON.

COLVILLE—Wm. I. Colville died at Ithica, Darke County, Ohio, October 10, 1883, aged 38 years, 7 months, and 18 days. Funeral services by WM NEALEIGH.

THOMAS—Sister Sarah E., wife of Wm. W. Thomas, died near Arcanum, Darke County, Ohio, November 12, 1883, aged 29 years. She leaves a husband and four small children. She was a good woman. Funeral sermon by WM. NEALEIGH.

TRASK—Died, in Otego, N.Y. November 24, 1883, of cancer, MRS. Mary H. Trask, aged 68 years and 5 months. Her sufferings were great, yet she gave bright evidence of her acceptance with God. Sermon from Job 16: 22, by R. G. FENTON.

LANGFORD—Died, October 31, 1883, near Danville, Knox County, Ohio, Bert, son of Wm. Langford, aged 6 years and 10 months. Funeral services November 1st, at the Christian Church in Danville. M. HARROD.

SMITH—November 11, 1883, I attended the funeral services of Sister Smith, aged about 80 years. She was one of the pioneers of Antioch Christian Church, Madison County, Ohio. She died last March. M. HARROD.

TIMMONS—November 11, 1883, I attended the funeral services of John Timmons at the Antioch Christian Church. He died November 10, 1883, near Antioch Church, Madison County, Ohio, aged about 80 years M. HARROD.

TIMMONS—Died, November 14, 1883, in Mount Sterling, Madison County, Ohio, Sister Belle Timmons, aged 31 years and 3 months. She was a member of the Christian Church at Mt. Sterling. She leaves a husband and one child. Funeral at the Christian Church in Mt. Sterling. M. HARROD.

JACKSON—Died, near High View, Va., September 25, 1883, Mr. Samuel L. Jackson, aged 67 years. Bro. Jackson was a member of the M. E. Church. By his request we preached his funeral at the Bethel M. E. Church, from Job 14: 13. He leaves a wife and several children. May they all live for Christ. J. H. BARNEY.

PIERCE—Died, in Oneonta, Otsego Co., N. Y., Nov. 19, 1883, Ira Pierce, in the 66th year of his age. Bro. Pierce had long been a member of the Center Brook Christian Church, and he died as he had lived—confidingly trusting his Savior. He was buried at West Laurens. Services by A. HAYWARD.

WATSON—Died, in Laurens, N. Y., November 9, 1883, Maria Watson, aged 69 years and 7 months. She made a profession of religion in early life, and joined the Christian Church of West Laurens, of which she continued a member until her death. Her funeral was largely attended at West Laurens, November 11th. Sermon by the writer, assisted by D. M. Tuller. A. HAYWARD.

RITTENHOUR—Died, near Edinburg, Va., October 8, 1883, Mr. Addison Rittenhour, aged 58 years. Our friend never made a profession of religion, but gave evidence of his acceptance with God. November 13th we preached a sermon to his memory at his late residence, from Job 14: 12. He leaves a wife and six children. May God bless them. J. H. BARNEY.

POCKLINGTON—William H Pocklington, of Ridgeway, Mich., died November 23, 1883, from the effects of gas in a well. This was a sad accident, as the young man who went down to draw him out was killed also, and both were brought up dead. Funeral services on the 25th at the first Christian Church at Ridgeway. Services by the writer, from Prov. 27: 1. G. PRICE.

COCKLIN—Catharine Cocklin was born in Cumberland County, Pa., March 5, 1816, and departed this life October 2, 1883, at her home in Washington Co., Iowa. Sister Cocklin made a profession of religion before she came to Iowa, to which state she came in 1859, where she soon after united with the Shiloh Christian Church,—then in its infancy,—of which she was a faithful member until her death. She was a marked character—noted for constant faith and good works. She leaves a husband and a number of children, who, with the entire church and a large circle of friends, sincerely mourn her departure. Sermon December 2d, by the writer, from Acts 9: 35, 37. L. FORDYCE.

HYNES—Died, at her residence in Clinton Township, Cass Co., Ind., November 15, 1883, Mother Nancy Hynes, aged 71 years, 10 months, and 29 days. She was a worthy and beloved member of the Christian Church over 42 years, and died as she lived—a faithful and devoted servant of God. She leaves a husband, 8 children, and numerous relatives and neighbors to mourn their loss. Funeral sermon by D. W. Fowler, from Rev. 14: 13. Interment at Pleasant Hill Church Cemetery.

"Dear is the spot where Christians sleep,
And sweet the strains their spirits pour;
Oh, why should we in anguish weep?—
They are not lost, but gone before."

PETER WINEBRENNER.

JONES—Died, in Berwick, Maine, November 18, 1883, Martha E., wife of James Jones, Esq., and sister of Elder C. E. Goodwin, aged 69 years, 5 months, and 6 days. She leaves a husband and two daughters deeply bereaved. Sister Jones was born in Lebanon, Maine, and lived there until recently, when they moved to Great Falls village. She experienced religion in an extensive reformation under the labors of Elder E. H. Peavy in 1833, and joined in the organization of a Christian Church. Although the church lost its visibility many years since, yet she never declined in her devotion to the interests of the Christian denomination. She was married March 8, 1838, and it was in her home—where many Christian ministers have been welcomed—that her worth was best known. Forgetfulness of self and untiring devotion to the comfort of others was her uniform course. Her Christian experience of 50 years, with the even tenor of her life, gave full evidence of an unwavering faith in her Savior; hence death had no terror. A long sickness of a dropsical nature was borne with fortitude. Funeral services were conducted at the residence by Elder N. T. Ridlon. Text—Matt. 24: 44. C. E. GOODWIN.

CONFERENCE MINUTES.

Southeastern Michigan.

The Michigan Southeastern Christian Conference met at East Ridgeway, Lenawee County, Mich., October 10, 1883, at 2 p. m.

Conference was called to order by President Geo Price.

Devotional exercises conducted by B F Rapp and Geo Price.

Election of Officers.

President—M W Tuck, Coral.
Vice-President—G L Oliver, Ridgeway.
Secretary—Sarah E Garwood, Fairfield.
Assistant Secretary—B F Rapp, Ridgeway.
Treasurer—Geo Price, Tecumseh.

Appointment of Committees.

The following are the names of the chairmen of the standing committees:

Divine Service—B F Rapp.
Ministry—D Coryell.
Churches—H Short.
Sunday Schools—S E Garwood.
Publications—B F Rapp.
Educational Interests—Martha Coryell.
Missionary Work—Geo Price.
Finance—G L Oliver.
Roll—Geo Price.
Executive Committee—G L Oliver.

Special Committee:

Temperance—S E Post.
Children's Mission—B F Rapp.
Literature—H Short.
Time and Place of Meeting—S E Post.
Time of Meeting and Adjourning—D Coryell.
To Solicit for the Herald of Gospel Liberty—M W Tuck.

The following committees reported: On Time of Meeting and Adjourning, and on Divine Service.

SECOND DAY—MORNING SESSION.

Conference was called to order by the president, who conducted devotional exercises.

Five little girls were appointed to collect dimes for the Mission. Amount collected, $3 11.

The Committee on Roll reported the following visiting brethren and sisters present, who were invited to participate in the deliberations of conference: B F Rapp and wife, of the Miami (Ohio) Conference; Brother and Sister Lagore, of Romeo Church; and Sister Smith, of Tecumseh.

The following ministers reported in good standing: H Short, J Wilcox, George Price, Stillman Post, E G Zeigler, M W Tuck. The name of E T Barber was dropped by his own request. The name of M P Fogleson was dropped from the conference records, he having gone to the M. E. conference.

A number of resolutions and motions were presented and discussed.

The annual address was delivered by Geo Price.

AFTERNOON SESSION.

Prayer by Geo Price.

Petitions and memorials were presented and referred to the proper committees.

A number of committees reported, which reports were adopted.

THIRD DAY—MORNING SESSION.

Opened by usual devotional exercises.

The following resolution was adopted:

Resolved, That we, as churches and ministers, will search out and encourage young preaching talents in this conference, of such persons as shall be recommended by the churches of which they are members.

The report on missionary work was amended and adopted, which, if carried out, will be the means of strengthening the weak churches in this conference.

AFTERNOON SESSION.

Prayer by Israel Post.

Elder H Gilbert, of the Mount Vernon (Ohio) Conference, was introduced and invited to participate in the deliberations of conference.

Several committees' reports were adopted.

The plan suggested by Mrs. Joseph Weeks, of McLallen's Corners, Pa., was adopted, and a committee of two ladies each was appointed in all the churches in this conference to solicit one dollar a year for three years, with which to endow Antioch College.

FOURTH DAY—MORNING SESSION.

Prayer by Geo Price.

A number of resolutions were presented, discussed, and adopted.

The following churches were reported by delegates: East Ridgeway, First Fairfield, Second Fairfield, Adams, Richfield. Pittsford was reported verbally by Bro J H Filkins.

AFTERNOON SESSION.

Resolutions on publishing interests called from the table, and after discussion were adopted.

A vote of thanks was tendered the people of Ridgeway for their kind and ample way of entertaining conference.

The next session of conference will be held with the Christian Church at Fairfield, commencing on Tuesday before the full moon in October, 1884.

S. E GARWOOD, Sec'y.

SUBSCRIPTIONS FOR LE GRAND INSTITUTE.

We, the undersigned, agree to pay the amount set opposite our names as soon as five thousand dollars are subscribed for Le Grand Institute:

Amount pledged up to Dec. 1st..... $1,219 55

[Other names and amounts will be added as they are received.—ED.]

Subscribe for the HERALD and then get your neighbor to subscribe.

ARE WE JUSTIFIED?

In the first HERALD of the present month Bro. Watson has laid before the readers of the HERALD a large number of historic facts, which he backs by his own ardent desire that we as a church should send laborers into the foreign missionary field. Every noble heart should be filled with tenderness on beholding the degradation of various nationalities, but there are periods in life's journey when sympathy is all the aid we can bestow.

Having labored in the ministry for fifty years I have had an opportunity not only of witnessing our financial inability, but also our financial unwillingness. It must be admitted that we are less liberal and less enterprising than the popular sects. This we admit when we discover that they have outstripped us in the race. This is owing in part to our liberal organizations, and to the views of our early preachers with reference to the support of the ministry. Our peculiar views upon finance have kept our treasury depleted and the various calls for aid could not all be honored.

Viewing the matter in this direction it would seem that we should hesitate before entering a new field of effort, for at no period of our church history are the calls for aid more pressing than at the present time. The Biblical School, now needing about two thousand dollars annually, should be guarded with jealous care and steps should be taken to relieve those liberal brethren who have pledged themselves to make it a financial success. In a communication from the pen of Bro. Wilson, of Philadelphia, I learn that the school at Franklinton, N. C., together with its connections, has been furnished and the expenses almost entirely borne by his own family. Here where the shadow of no slave darkens the soil the freedmen stretch their hands toward the North for aid.

In taking a glance at our entire church and its numerous wants, and the limited number of those who aid, and the small sums advanced, it would seem wisdom to defer entering into any enterprise which, by its want of immediate success, satisfies us that the feeling that it inculcates seems to be contagious.

W. F. THOMAS.

Moorestown, Burlington County, N. J., Dec. 12th.

THE KANSAS STATE CONFERENCE.

The Kansas State Christian Conference met in its third annual session at Towanda, Butler County, Kan., Nov. 8, 1883

The members present were I. Mooney, J. J. Hillman, Martin Ellis, George Tenney, John Miller, Thomas Bartlett, and E. Cameron. Members received: A. C. Mizener, J. A. Cleaveland, A. D. Kellison, William Fites, and Ella Reily.

The conference decided upon a division of the state between the local conferences, so as to include the counties left out in their charters, and they requested to change their charters accordingly.

The conference decided to raise ten thousand dollars for the endowment of a college, and to propose first to the citizens of Madison, Greenwood County, to locate the college at that place, provided they donate an equal amount in buildings. It was decided to open a school as soon as suitable rooms could be obtained and arrangements made for that purpose. Rev. Thomas Bartlett was chosen president and Rev. George Tenney teacher.

E Cameron was appointed state missionary and agent for the college.

Measures were taken to start a paper in connection with the college, and George Tenney was appointed editor.

Appropriate resolutions were passed upon education, temperance, Sunday schools, charities, missions, and literature.

A collection was taken up for Father T. I. Heald.

Bro. Bartlett was appointed to prepare prudential regulations for the church, and Bro. Hillman was continued a committee on church organization.

It being reported that President W. K. Stamp and Trustee William Martindale were absent from the state, their places on the executive board were declared vacant, and were filled by the election of George Tenney as president, I. Mooney vice-president, and W. Coate trustee. J. J. Hillman was elected as trustee in place of Bro. J. Masters, whose term had expired, and Bro. Thomas Bartlett was re-elected treasurer.

The interest throughout was good, and the Christian spirit of love and charity prevailed. Conference was entertained in the most hospitable manner, and all felt the occasion was one to be enjoyed with thankful hearts.

E. CAMERON, Sec'y.

ANTIOCH COLLEGE.

The following correspondence will explain itself:

CINCINNATI OHIO, Dec. 6, 1883.

Rev. D. A. Long, President Antioch College, Yellow Springs, Ohio:

Dear Sir—I have written to you that I should try to get for you some contributions towards rehabilitating the commons. You need a range, table furniture, etc. I inclose to you a check for the above purpose of $25 from my friend, Mr. R. B. Field, of this city, with his best wishes that you may succeed in getting up attractive commons. I hope to send you other similar contributions.

Respectfully, JOHN KEBLER.

ANTIOCH COLLEGE YELLOW SPRINGS OHIO December 8, 1883.

Hon. John Kebler, Cincinnati Ohio:

My Dear Sir—Yours of the 6th inst., with contribution from our friend, Mr. R. B. Field, of Cincinnati, received. Thank you kindly for the interest you have taken in this matter. How I wish that all the friends would go and do likewise. I will write to Mr. Field to-day and thank him for his contribution. I desire you to do the same thing in person the first opportunity.

The number of students is increasing. The club will be too large for the present cooking stoves, etc., next term. It is best to secure a large range at once and be prepared for the students who will pour in during the next few years. Antioch now has the best boarding arrangement I know of in the country. Four fifths of the college professors and students board with the club at $1 50 per week. Let the friends of the college aid us in procuring the range and table furniture at once. We must have these things attended to by the opening of the winter term. On to Antioch with your money and students should be the watch-word all along the line.

Very truly, yours. D. A. LONG.

Children's Mission.

CHILDREN'S PLEDGE.

"We herewith give our dime toward the support of Christian missionaries, to work upon the borders."

FOREIGN MISSION PLEDGE.

"I agree to give one dollar a year toward the support of Foreign Missions."

BIRTHDAY PLEDGE.

"I hereby pledge one dime, or more, as a birthday gift toward the support of the Children's Missionaries."

THE FOREIGN MISSION PLEDGE.

"I consent to be a local foreign mission secretary, and agree, once each year, to canvass my society for contributions to its treasury."

QUESTION DRAWER.

64. Where was Joseph promised two portions in Israel?
65. How many days did it take to dedicate the tabernacle?
66. Who will give me the dimensions of the tabernacle?

OUR LETTER BOX.

Mr. W.—Following are answers to some of your questions:

46. The spies were gone to Canaan forty days.
47. They brought back grapes, pomegranates and figs.
48. Two spies brought back a good report.
49. Those who brought the evil report died of the plague.
50. Meriam died in Kadesh.
51. Aaron died in Mosera.

AMY K. BELLIS.

Kingwood, N. J.

Many thanks to Amy for her very correct answers. The wish, by our questions, is to provoke to Bible study. The children should know the Bible for it is the best book.

Mr. W.—Please find inclosed $4.25 to apply as follows—$3.25 to the Children's Mission from Mrs. Lydia Burr, Mrs. H. M. Smith, and other friends, and $1 to the beneficiary fund of the Bible students South.

Our people are slow to act on Foreign Missions, but regarding these Missions they have been living in pitch darkness. W. O. C.

Searsburg, N. Y.

How helpful is our brother. He is most helpful who, in addition to aiding with his own hand, induces others to help. May Bro. W. O. C.'s hand never be unsupplied. The aid extended to the colored Bible students is most opportune. We expect from twelve to fifteen for the four month's session, and from the Mission fund I have promised them three dollars per month each toward board. We shall need about one hundred and fifty dollars, toward which sum we now have *one dollar*. Who else will help us? What better use can you put your money to? We must educate the colored ministers if they become effective in moral work. Ursula Cotter fed Luther, making it possible for him to educate himself into the Reformer. God may be raising up colored Luthers. Let us feed them.

Mr. W.—Three persons unite in sending you ten dimes for the Children's Mission. Hoping that our offering may aid the cause, we remain, YOUR FRIENDS.

Dayton, Ohio.

Union in good works is most blessed, and excites the admiration of both earth and heaven. We want more opportunities for good works and then to keep our eye continually on these opportunities. The eye on them, the heart will warm toward them and the hand will open to them. Good works are the grandest monuments the human heart can have. Few of here are noticed in heaven.

Mr. W.—Find $2 within, one for the Mission and one for the school. May it do some good. AARON S. HILTON.

Amesbury, Mass.

God loves to bless the good, and he can be kept back from the heart with his blessings only by the absence of good works. These are open windows to the soul, and God as naturally reaches the heart through these as the sun reaches the room through the window. Bro. Hilton's heart must have a good many open windows for the sunshine of God's love. May the brightness of his way increase with the accumulation of years.

Mr. W.—I send you three dimes with which to help the Mission. I do not own any of this world's wealth, but I think I shall find riches in heaven. A FRIEND.

Franklin, Ohio.

It is no great misfortune to be poor. The poor may be just as rich in faith as the wealthiest, and they certainly have less care and far less sorrow. To be poor on earth may be deemed unfortunate, but to be poor toward heaven is truly terrible. Here all may not have riches, but in heaven all will be very rich. The beauty of our Mission lies in the fact that the poorest can help it.

Mr. W.—I send you $2 toward the Foreign Mission fund, and may God's blessing go with it and be upon us all. I long to see the work established. A FRIEND.

Trenton, N. J.

The Foreign Mission-work is gaining friends daily among us. We have pledges from thirty-one. This is a beginning, and the Mission is to have more than a beginning. We will not let the Lord go until he blesses us in this direction. The work will yet be popular among us and will not go begging for funds. God bless our Trenton friend.

Mr. W.—I inclose $2 for the Children's Mission. Place it where it will do the most good. M. M. FOSTER.

Lubec, Maine.

This is a voice from the far East, but it is a voice for Christ and his cause. Who would not lift up his voice for Jesus, and who would not open his hand to his work? Jesus has spoken for us and will speak again when we stand before the throne. Jesus has done for us in our regeneration and in his death on the tree—that only ladder by which the soul can reach heaven. Having done so much for us surely we should gladly do something for him. May this voice from the East provoke many other hearts to similar good deeds.

Mr. W.—Inclosed find $2 a little tithe money. Please set it to work for the Master. One half is for the Foreign Mission and the other half for the freedmen ministers. I am with you heart and soul in the Mission work—home and foreign—and shall hope ere long to do more. You say Japan should be our foreign field. Why not try Corea? Even there the Japanese are ahead of us. God bless you and the work. MRS S. K. MAXWELL.

Rono, Ind.

The tithe money belongs to God, yet how little of it he manages to collect. How much, indeed, he has on loan with the people for which they pay him but the smallest interest. How few can say, "I have no trobbed God!" We are glad to see that Sister Maxwell's heart is in the work and that her hand is on the plow. Corea, as we have seen, is a most inviting field. God direct us. J. P. WATSON.

Troy, Ohio, December 4, 1883.

An Acrostic.

H-rald! a word to many dear,
E-ch number filled with light sublime,
R-ch, clear, and full of heavenly cheer
A-mong the churches let it shine,
L-t each one then, in every state,
D-o what they can to circulate.

Christ, the Son of God—a king—
H-aven's messengers this day declare,
R-se, shepherds, rise, your tribute bring;
I- Bethlehem behold him there.
S-hut out from men, but in a stall
T-he lovely babe, the sinner's friend;
M-an's sin and guilt and shameful fall
A-healing balm in Christ shall find,
S-o sang the angels on this morn.

C-W. Garoutte is a man I've not seen,
W-th his spirit and work I in sympathy am;
G-d bless you, dear brother, and may you secure
A-large list of names both of rich and of poor;
R-member the sower in patience must wait,
O-n the Lord must rely for the copious shower,
U-pheld by the thought it is not left to fate,
T-he seed though concealed, is vested with power.
T-he HERALD! God bless it and may it now come
E-ach week for the future in every home.

W. PERRY.

Stouffville, Canada, Dec. 13, 1883.

STARTLING DEBILITY,

both Nervous and General, Lack of Self-confidence and Will Power, Impaired Memory, Despondency, Weak Back, and kindred affections, are common results of youthful follies and pernicious practices pursued in solitude. Means of unfailing and perfect cure are suggested in large illustrated treatise, sent for three letter postage stamps. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

A severe snow storm prevailed throughout New England Monday, the 10th inst.

Publisher's Department.

C. W. GAROUTTE, Publishing Agent.

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This is a 32-page pamphlet for teachers and scholars in the Sunday school. It is published quarterly—each number containing all the lessons for the quarter it represents, with elaborate original notes and suggestive questions prepared by the editor, A. W. Coan. It is furnished to Sunday schools at a uniform price of 3 cents per quarter or 12 cents a year. It is the best thing of its kind on the market. Send all orders to C. W. Garoutte, Dayton, Ohio.

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20	1 40	1 90	2 40	2 75	5 40
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30	2 10	2 80	3 50	4 10	8 10
35	2 40	3 20	4 00	4 75	9 45
40	2 75	3 65	4 50	5 40	10 80
45	3 10	4 20	5 20	6 10	12 15
50	3 40	4 50	5 60	6 65	13 20
55	3 65	4 90	6 10	7 30	14 60
60	4 00	5 30	6 60	8 00	15 90
65	4 25	5 60	7 25	8 65	17 25
70	4 65	6 20	7 75	9 30	18 56
75	5 00	6 70	8 35	9 95	19 90
80	5 20	7 10	8 90	10 60	21 25
85	5 65	7 50	9 40	11 25	22 55
90	5 95	7 90	9 90	11 95	23 85
95	6 20	8 40	10 50	12 60	25 00
100	6 70	8 90	11 10	13 25	26 50

Articles for insertion must be addressed to A. W. Coan, and all business letters to C. W. Garoutte Dayton, Ohio.

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Church, Ministerial, and S. S. reports $2 00 per 100
Ordination Certificates..... 1 50 " "
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No. 1, Cloth Binding	$ 85	$8 00
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No. 4, " " full gilt	1 50	15 00
No. 4, Flexible Morocco full gilt	2 50 each	

PART II.

Flexible	30	3 40

Lettering, 8 cents per line.

Look at your Labels.

RENEW. RENEW. RENEW.

More subscribers wanted.

Sample copies of the Herald or Sunday-school literature sent on application.

Dear Brethren and Sisters in Christ.—With earnest solicitude for the cause of my Master, and believing that his cause can be best promoted through the instrumentality of good and wholesome literature, and as it has and must continue to come from our own people to the end that the distinctive, broad, and biblical views entertained by us may be best made known, therefore I submit the following proposition which, if actively taken hold of, will give us an increased circulation of our church paper, the Herald of Gospel Liberty, of at least 5 000 new subscribers by January 1, 1884, as follows:

Each minister, evangelist, or pastor to raise five new subscribers by the time above named, accompanied with the cash, $10 00. Now, as we have on the ministerial roll the names of 1 472 ministers, we conclude that at least 1,000 are occupying such a relation to the work as to enable them to comply with the above. Then with the many good, active lay brethren and sisters who will engage to do the same, the number might still be increased several thousand.

In consideration of the above I propose to place the following pledge in the Herald to which the names of all persons so pledging shall be affixed and results made known at the expiration of the time named; and, further, the one having obtained the greatest number above five to receive a fine family Bible worth $10 00

PLEDGE.

We, whose names are hereunto annexed, agree to raise five new subscribers to the Herald of Gospel Liberty by January 1, 1884, and forward the money ($10 00) therefor to the agent.

P. S. As fast as pledges are redeemed the names will be published.

C. J. Jones,	*C. W. Garoutte,
W. H. Orr,	*E. A. DeVore,
C. W. Choate,	A. W Coan,
*J. W. Weeks,	A. C Hanger,
E. A. Coil,	S. T. Morris,
*S. D Bennett,	*J. S. Hanger,
I. J. Manville,	*O. O. Phillips,
C. L. Winget,	S A Caris,
C. A Williams,	Enos Peters,
A. Dunlap,	W A. Warner,
G. C. Edwards,	W. A. Dobyns,
S. H. Chrisman,	Wm. Blue,
Joseph Harrington,	C. T. Emmons,
W. D. Samuel,	P. W Sinks,
T. A Brandon,	*S. S Newhouse,
R. Harris,	*E M Harris,
Lizzie Thompson.	Sarah E Garwood,
G. B. Garner,	G R. Mell,
J. H Morris,	Moses C. Carpenter,
S. E Smith,	D. Lepley,
J. H. Rogers,	S. M Young,
Keziah McCullough,	Adam Krouse,
George Kempfer,	Nancy J. Oakley,
T V Moyers	C. J. Hance,
Elnord H Hance,	W C Rimer,
Anna Baldwin,	Lewis Gander,
*. H McDaniel,	T. J. Bowman,
E N Vermillion,	J. P Daugherty,
J. C Vandament,	J. B. Lewvill,
H C. Burbage,	C. W. Wait,
Alex Humphries,	Jacob Pedicord,
Elizabeth Boles,	C L Singer,
*D I. Putnam,	Sarah Hill.

*Pledges redeemed.

Notice.

Some inquiries being made about binding the Herald of Gospel Liberty I have made arrangements to bind the year's Heralds for $1 25, half leather, providing I can get fifty to bind, as a less number than that could not be bound at the above price. Send on your names and I will keep a list, and when the year is up and your files are received, they will be bound and returned. Persons sending must pay expenses both ways, as the low price for binding will not allow me to pay expenses.

C. W. G., Agent.

Attention.

All persons knowing themselves indebted to the Publishing House, either by note or book account, will please remit, as we desire to close the books on the first of January prox., and that *time* will *soon* be here.

Will persons sending for supplies from this House, if they are to go by express, be careful to give the express office to which they are to be sent, as the post-office and express office are not always identical, and, further, there is not always an express office where there is a post-office? Specify where and how to send.

NEW BIBLES
FROM $3.00 TO $20.00

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Now, brethren in the ministry, there is an opportunity to do good by taking up a collection in your congregations and send for several hundred of Prof. Bell's pamphlets and circulate them. This long-felt want can now be met.

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CHURCH NOTICES.

The north eastern quarterly session of the New York Central Conference will be held with the Christian Church at Pleiaville, commencing Friday evening January 4th, and continue over Sunday.

The clergy of the New York Central and New York Western Christian conferences will join in holding a Union Ministerial Institute at the Christian Church at North Rush, Monroe County, N. Y., January 8th, 9th, and 10th.

MISCELLANEOUS.

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GRAHAM GEMS.—One pint of Graham flour, 2 teaspoonsful of baking powder, ½ teaspoonful of salt, milk enough to make soft batter, heat your gem pans before putting the dough in; butter the pans, fill half full, and bake ten minutes.

FRUIT CAKE.—Two cups of brown sugar, 1 cup of butter, 3 eggs, 1 cup sour milk, 1 teaspoonful of soda, 1 teaspoonful of cinnamon and vanilla each, ½ nutmeg, 1 pound raisins, 10 cents' worth of citron, 3 heaping cups of flour. Cheap and easily made.

MENDING HARNESS.—If you do this yourself (and there is many a stitch that you can take as well as not), buy from the harness-maker a few cents' worth of odds and ends of leather. Provide yourself with wax-ends and a suitable needle, and you can save many a dime or quarter, particularly on the work harness.

BEEF LOAF.—Beef, 3 pounds, hashed at the butcher's. One cup rolled butter-crackers, 1 tablespoonful each of salt and pepper. One half cup of butter. Mix thoroughly, press into a deep pudding dish or pan, bake three hours. Over the top place bits of butter, and a few crackers if desired. Good always, especially for children's school lunch baskets.

CEMENT.—One of the strongest cements, and easiest applied, is lime and the white of an egg. To use it, take a sufficient quantity of the egg to mend one article at a time, shave off a quantity of the lime and mix thoroughly. Apply quickly to the edges, and place them firmly together, when it will soon become set and strong. Plaster of paris will answer in place of lime.

QUEEN OF PUDDINGS.—One pint of fine sifted bread crumbs, 1 quart milk, 1 cup sugar, yolks of 4 eggs, a piece of butter the size of an egg, bake until done, but not overdone, and spread with a layer of jelly. Whip the whites of the 4 eggs to a stiff froth, with 5 tablespoons of sugar, and juice of 1 lemon, spread on the top, and brown. Make a hard sauce for it as follows: 1 cup light brown sugar, ½ cup butter, ½ grated lemon rind, juice of 1 lemon, beat till very light.

BREAD PUDDING.—One quart sweet milk, 1 quart bread crumbs, 4 eggs, 4 tablespoons sugar; soak bread in half the milk until soft; mash fine, add the rest of milk, the well-beaten eggs, and sugar, and a tea-cup of raisins; bake for one hour, serve warm, with sauce or maple sugar. For the hard sauce make a custard of 1 pint of sweet milk, 3 eggs, and sugar to taste; and while boiling pour it over bread, place in oven, and bake till brown; eat with or without sauce.

Chickens should not be allowed to roost on trees this kind of weather. It is cold and will injure fowls, except turkeys, thus exposed.

HIS OWN EXECUTOR.

A Well-known Gentleman's Philanthropy and the Commotion Caused by One of His Letters.

(*Rochester Democrat and Chronicle*)

We published in our local columns yesterday morning a significant letter from a gentleman known personally or by reputation to nearly every person in the land. We have received a number of letters protesting against the use of our columns for such "palpable frauds and misrepresentations;" therefore, to confirm beyond a doubt the authenticity of the letter, and the genuineness of its sentiments, a reporter of this paper was commissioned to ascertain all the possible facts in the matter. Accordingly he visited Clifton Springs, saw the author of the letter, and with the following result:

Dr. Henry Foster, the gentleman in question, is 63 or 64 years of age, and has an extremely cordial manner. He presides as superintendent over the celebrated sanitarium which accommodates over 500 guests, and is unquestionably the leading health resort of the country. Several years ago this benevolent man wisely determined to be his own executor, and, therefore, turned over this magnificent property worth $300 000 as a free gift to a board of trustees, representing the principal evangelical denominations. Among the trustees are Bishop A. C. Coxe, Protestant Episcopal, Buffalo; Bishop Matthew Simpson, Philadelphia, Methodist Episcopal; President M. B. Anderson, of the University of Rochester; Rev. Dr. Clark, Secretary of the A. B. C. F. M., Boston. The benevolent purpose of the institution is the care (1st.) of evangelical missionaries and their families whose health has been broken in their work; (2d.) of ministers of any denomination in good standing; (3d.) of members of any church who otherwise would be unable to secure such care and treatment. The current expenses of the institution are met by the receipt from the hundreds of distinguished and wealthy people who every year crowd its utmost capacity. Here come men and women who were once in perfect health, but neglected the first symptoms of disease. The uncertain pains they felt at first were overlooked until their health became impaired. They little realized the danger before them, nor how alarming even trifling ailments might prove. They constitute all classes, including ministers and bishops, lawyers, judges, statesmen, millionaires, journalists, college professors, and officials from all parts of the land.

Drawing the morning *Democrat and Chronicle* from his pocket, the reporter remarked, "Doctor, that letter of yours has created a good deal of talk, and many of our readers have questioned its authenticity."

"To what do you refer?" remarked the doctor.

"Have you not seen the paper?"

"Yes, but I have not had time to read it yet."

The reporter thereupon showed him the letter, which was as follows:

CLIFTON SPRINGS SANITARIUM CO.,
CLIFTON SPRINGS, N. Y., Oct. 11, '83

DEAR SIR: I am using Warner's Safe Cure, and I regard it as the best remedy for some forms of kidney disease that we have. I am watching with great care some cases I am now treating with it, and I hope for favorable results.

I wish you might come down yourself, as I would like very much to talk with you about your sterling remedy and show you over our institution.

Yours truly,
[Signed] HENRY FOSTER, M. D.

"I do not see why anybody should be skeptical concerning that letter," remarked the doctor.

"Isn't it unusual for a physician of your standing and influence to commend a proprietary preparation?"

"I don't know how it may be with others, but in this institution we allow no person to dictate to us what we shall use. Our purpose is to cure the sick, and for that work we use anything we know to be valuable. Because I know Warner's Safe Cure is a very valuable preparation I commend it. As its power is manifested under my use, so shall I add to the completeness of my commendation."

"Have you ever analyzed it, doctor?"

"We always analyze before we try any preparation of which we do not know the constituents. But analysis, you know, only gives the elements; it does not give the all-important proportions. The remarkable power of Warner's Safe Cure undoubtedly consists in the proportions according to which its elements are mixed." While there may be a thousand remedies made of the same elements, unless they are put together in proper proportions they are worthless as kidney and liver preparations.

"I hope some day to meet Mr. Warner personally, and extend fuller congratulations to him on the excellence of his preparations. I have heard much of him as the founder of the Warner Observatory, and as a man of large benevolence. The reputed high character of the man himself gave assurance to me in the first place that he would not put a remedy upon the market that was not trustworthy; and it was a source of a good deal of gratification to me to find out by actual experiment that the remedy itself sustained my impressions."

The conclusion reached by Dr. Foster is precisely the same found by Dr. Dio Lewis, Dr. Robert A. Gunn, Ex Surgeon-General Gallagher, and others, and proves beyond a doubt the great efficacy of the remedy which has awakened so much attention in the land and rescued so many men, women, and children from disease and death.

In cold weather feed more in proportion of the fat-producing grain.

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God's abundance is the true ground for our boldness and confidence in prayer. If he were straitened in himself we might be cautious lest we should ask too much. 'God is rich in mercy." "How beautiful is the expression," writes Miss Marsh. "If God had not been rich in mercy I should have long ago exhausted it."

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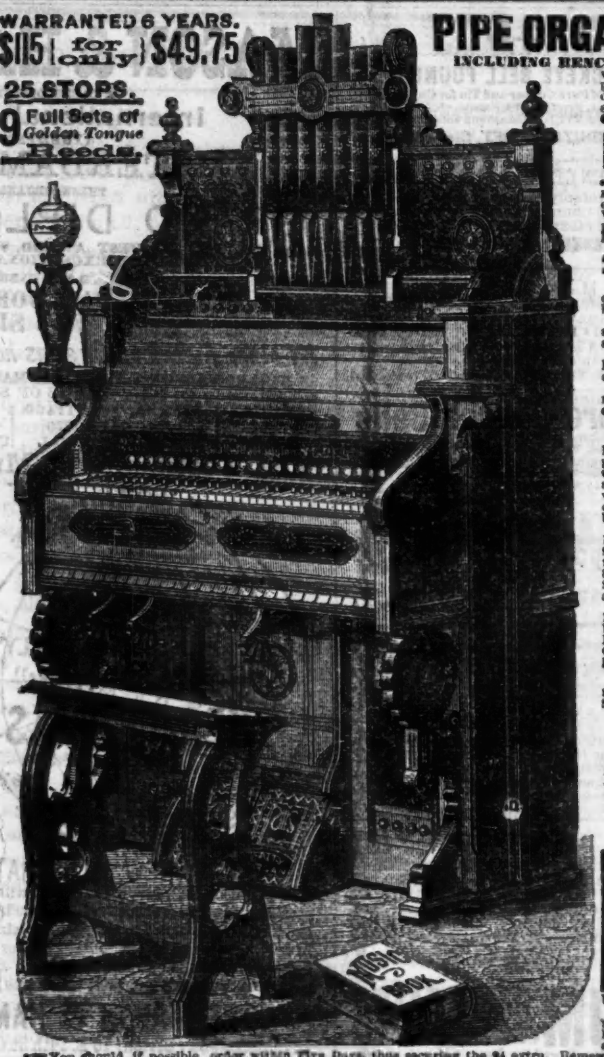

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